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UNITY

"The Quiet Garden"

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Cover Kodachrome—Garden in California, by Josef Muench

Monthly Thoughts

BY CHARLES FILLMORE

To Be Used from June 20 to July 19

Illumination: Divine love radiates through m
and I am illumined with Truth.

Healing: The harmonizing power of divine lo
is now restoring me to peace of mind and heal
of body.

Prosperity: Divine love fills to overflowing m
mind and affairs, and I am in all ways prospere

For instructions about these thoughts turn to page 48

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Hidden Life of Man

from the writings of

CHARLES FILLMORE

"our life is hid with Christ in God. When Christ, who is our life, shall be manifested, then shall ye also with him be manifested in glory."

WHY SHOULD LIFE, the essential element in man's existence, be hid from him? The answer is that not only life but le essential elements of man are hid from him. he development of the soul is a long voyage iscovery by man among his hidden abilities. begins conscious existence as a naked "I." whatever he names the images that come within en, that they are: "whatsoever the man called living creature, that was the name thereof." considered faith the outstanding idea through h man could move his hidden powers into ility. "Whosoever . . . shall not doubt in his

heart, but shall believe that what he saith co
to pass; he shall have it."

Shakespeare enlarges upon the power of
creative imagination to bring to earth that v
exists in the heavens:

The poet's eye, in a fine frenzy rolling,
Doth glance from heaven to earth, from earth to he
And as imagination bodies forth
The forms of things unknown, the poet's pen
Turns them to shapes and gives to airy nothing
A local habitation and a name.

Jesus illustrated the same gripping and loc
power of the mind when He said to Peter. "W
soever thou shalt bind on earth shall be bour
heaven; and whatsoever thou shalt loose on
shall be loosed in heaven."

Man mentally is the open door through w
Infinite Mind flows out to the universe. God
concealed Himself in man and provided him
infinite capacity for releasing infinite ideas
an infinite source.

The concept of man as finite, and of the
as unable to comprehend the infinite, is a m
thought and quickly fades out when the se
light of Omnipresence is turned upon it.

When the "hidden man" in Jesus was tall
He called Himself the Son of God. When
visible man was talking He called Himself the
of man. All the essential elements of the Son of
are in the Son of man, but the Son of man is
yet aware of that fact. To become aware or conso
of those elements—life, love, intelligence, substa
and so on—is the great work of the Son of ma

ıjunction with the Son of God. When man looks p to heaven"—identifies himself with his spiritual ırce—he contacts the light concealed in the atoms soul and body and is glorified. "And lifting up eyes to heaven, he said, Father, the hour is me; glorify thy Son, that the Son may glorify ee . . . I glorified thee on the earth, having acnplished the work which thou hast given me to ."

The popular historical and personal teaching out Jesus and His relation to the human family s so enlarged Him and belittled us that we have t sight of the intimate relation that exists beeen His development and ours. He had to overme the ignorance and sins of the flesh as we have overcome them, and His prayer, words, and even s are fitted to our use. The Spirit that resurted the body of Jesus is common to us all and ists in every man, woman, and child. An up-to-date nslation of Romans 8:11 is as follows: "But if Spirit Who raised Jesus from the dead dwells you, He Who raised Christ Jesus from the dead ll revive your deadened bodies by His indwelling irit." (Fenton.)

There is not even an "if" in this question of the dwelling life of the Spirit in the body. Biological ence says that the germ cells of our body have me down to us from our remotest ancestors. So is true that the same carriers of spiritual life exist our body that existed in Jesus' body and that they n be released in our body as He released them in is.

This resurrection of deadened cells is the real

resurrection that we can begin at any time we elect. The process of releasing the deadened of the flesh starts in the mind and from the is transferred to the body. Jesus cleared up all tions on that point when He said, "I am the rection, and the life." "I am" is the focal poi the mind around which revolve the dynamic idea Spirit that break open and release the impris elixir of cell life.

As certain insects when laying their eggs pro food for the progeny, so Infinite Mind provides man. In his early unsophisticated innocence partook freely of the fruits in the Garden of E Eden being a symbol of the universal ether in w modern science says we live. But according to Jehovistic allegory, man developed initiative instead of listening to the voice of intuition, allo sensation (the serpent) to lead him to excess pleasure ("good") and the reactionary pain ("ev that always follows. The desire for sensation, more sensation, storms the very issues of life in body, and the nerves are shocked and left unst until they finally break into a tangled mass (tration).

When in its long journey, the soul reaches place where the nerves fail to carry the impulses f the nerve centers to their appointed places, it a sense of lowliness and nakedness. It is no lo warmed, loved, and fed by the spiritual subst so lavishly provided by omnipresent Mind. T the Genesiac allegory tells in vivid figures of final severance of man's inspiration and the spiri attributes that had so lavishly supported him; "Th

Jehovah God sent him forth from the garden den."

At this point, man ceases to live on the spiritual ces of Being drawn to him by his mind. He mes a "tiller of the ground": "In the sweat y face shalt thou eat bread."

This lapse of the human family and fall from ether to the earth may seem a fairy tale to those have so long struggled in the meshes of sen- n that they are dead to the radiations of the finer es of soul and spirit. But the spiritual ego in man never fully broken the golden cord that links it its divine source.

A great awakening and restitution came with advent of Jesus. "For as in Adam all die, so also hrist shall all be made alive."

The delusions and deceptions of those in sense sciousness are so many that even an index of them ld fill volumes. Yet those who are repeatedly g deceived and disappointed cling tenaciously to belief that they can unravel the tangled web of without recourse to Divine Mind. Jesus, ac- wledged to be the wisest teacher that has ever d, said that He could do nothing without the her. Yet man,

"Proud Man,
st in a little brief authority,
st ignorant of what he's most assured . . .
s such fantastic tricks before high heaven,
make the angels weep."

Man was not created to "suffer the slings and ws of outrageous fortune." Man was created enjoy God and bask in the bliss of eternal life.

That we are not realizing this is not the fault of G
It is the fault of man, the prodigal son, who is
a "far country" perishing for lack of that ab
dance which exists in the Father's house, the u
versal spiritual ether.

Our advanced physical scientists are the in
lectual prophets of the soul. They announce that
slow process of nature can be shortened and eve
thing necessary to man's sustenance extracted di
from the ether. This is a chemical approach to t
storehouse of God which Spirit beholds and
propriates through mind. Man came forth from S
it-mind and has stored up in soul and body all
elements of that creative mind. Streams of elemen
force constantly flow through the ether and throu
all its allied expressions, including man's soul a
body.

Professor Millikan says that he has discove
the cosmic ray, which is far more penetrating th
any other yet detected by science. Cosmic rays
bombarding our planet and everything in it a
around it with an energy beyond words to descri
Here we have scientific corroboration of the bapti
of the Holy Spirit, told about in many passages
Scripture.

A certain school of physicists holds that the u
verse is losing its energy and will eventually beco
cold and lifeless. Professor Millikan and his follo
ers hold that the contrary is true, that there is
unseen life force baptizing everything with cosm
life from an unseen and unknown source and t
newly discovered cosmic rays are tangible proof
their claims.

ational Bible students see in the Edenic allegory
nbol of scientific facts. The four rivers of Eden
sent the four great cosmic life-giving activities
Divine Mind. These four rivers flow not only
igh the cosmic ether but also through all the
allizations of the ether, including man's soul and
. Man's kingdom or control center is within,
from that center he can connect with universal
"For as the Father hath life in himself, even
ve he to the Son also to have life in himself: and
ave him authority to execute judgment, be-
e he is a son of man."

Here Jesus concisely states the law of the action
reaction of life and man's authority over it.
t life is the first and most enduring of all life's
ities, symbolized in the Edenic allegory as the
Pishon, "which compasseth the whole land of
lah, where there is gold" and precious stones.
Pishon, in Hebrew, means "real existence fully
sed."

Pishon represents the Holy Spirit, third person
ne trinity of Father, Son, and Holy Spirit; in
physical terms, mind, idea, and thought. These
are essentially one but each has its office in
ion. Holy Spirit is Divine Mind executing, that
ringing to fruition, the plans idealized by that
l. Holy Spirit is the "spirit . . . of power, and of
and of a sound mind." In modern parlance, we
ld say that the Holy Spirit is that in creation
h "makes the wheels go round."

Ezekiel had a glimpse of this when he described
is vision the activity of Spirit in the wheels:
ithersoever the spirit was to go . . . the wheels

were lifted up beside them; for the spirit of the liv creature was in the wheels."

The Holy Spirit is the animating principle of existence and because of the intimate presence this spirit in carrying on and sustaining both m and body it seems to be peculiar to each individu in other words, it represents the personality of G and is designated in the Scriptures as "He."

"Which compasseth the whole land of Havila Havilah means "virtue born of trial; struggle elementary life."

Here is pictured the war between Spirit a flesh, mind and body that Paul admitted existed him. "For I delight in the law of God after the ward man: but I see a different law in my membe warring against the law of my mind."

But there is "gold" and precious stones in t "land." The overcomer must go deep into the r substance of soul and body, where he will not o find the gold (substance) he seeks but streng power, love, life. In fact, every good thing may brought into the life of one who delves into secret depths of his own soul.

Spirit is the origin of everything. All the act ties of the body receive their original impetus fr Spirit—the various functional divisions of work for expediency. So we read that the four rivers Eden came from one head. The river Gihon, second river, is the outflow of Spirit through breath. Jesus "breathed on them, and saith u them, Receive ye the Holy Spirit."

Hiddekel represents Spirit in the flow of spirit nerve fluid, and Euphrates the blood stream.

'hrough the realization of his innate spiritual :e man exercises authority over all the hidden s of life in himself and his environment. "All ›rity hath been given" to the Son. The stage in great drama of life is all set for man, and he ; star actor.

"All the world's a stage,
ıd all the men and women merely players.
. . ave their exits and their entrances;
ıd one man in his time plays many parts."

A Lad of Canaan

Grace R. Ballard

Near Canaan's shore the multitude
That followed Him did hunger
And had naught for bread.
, least of all the throng that pressed
Close to the Master, offered my loaves and fishes
That they might be fed.

Before my eyes the miracle was wrought
With two small fishes and five loaves of bread;
Blessed by His hands, their meagerness was brought
nto abundance: a multitude five thousand strong
With my small offering
Was fed.

Bless Thou today, I pray, O Lord,
The eager, hungry, restless horde,
That with Thy sacramental bread
The hopeless ones may still be fed.

Spiritual Baptism

MARY L. KUPFERLE

YEARS AGO A FRIEND wrote to me, saying: know you are disappointed in me and thi all the effort you have given to helping me vain. I would not blame you if you just gave me completely as a total loss." Most of us have tim when we feel as this young person did, times wh we fail to uphold the truths that we know so we times when we fall into negation that we thou we had overcome, times when we fail in und takings that we began in confidence.

If you are discouraged and downhearted tod think for a moment of the Master's apostles, a how dearly they loved the leader of all mankii how, in spite of His companionship and devotion, spite of His nearness and encouragement, they g in many times to weakness and doubt, to old w of thinking and doing, to false desires for perso or material gain.

When Jesus called the apostles to follow Hi they readily acknowledged Him as the Messiah, b they were to know more than a great love for a have a great faith in their leader. They were to kno through inward struggle, through many failures a trials and defeats, the mastery that dwelt wit themselves, the baptism of spiritual conviction co cerning the reality of All-good.

Perhaps you may protest: "But others are stron than I. They can more easily command good in th

As for the lessons given in the Scriptures, they r the exceptional people, for those with greater cter and will power." This is indeed a mis- idea, for the apostles themselves, the closest vers of Jesus, were the simplest and most or- y of men, selected not because of outstanding nal qualities, accomplishments, or worldly suc- out for their sincerity, their willingness to learn, heir faith.

was no easier for them, than it is for us. Jesus' s and deeds puzzled them often, even as the ures often puzzle us today. When Jesus healed e Sabbath, when He transgressed other laws of mes, when He boldly established precedents for- o the beliefs of many of the people, do you not ose that the apostles feared the worst, not only Iim but for themselves? When He rebuked the y-changers, mingled with the outcasts, stood o face with lawmakers and others high in office ank, do you not suppose that His apostles must felt life would have been easier had they de- not to follow in His footsteps?

hroughout their journeys, surely they were fa- t with long, dark hours of homesickness, tor- ing fears for the future, inner struggle for ge and wisdom! They must have had many mis- gs, especially when they came to realize what expected of them! How could they—ordinary men, laborers, and fishermen without learning perience in spiritual matters—become leaders en, heal, bless, preach, and carry on the work of illumined Christ? How could they, who felt ommon hungers and desires of the human self,

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achieve a mastery of that which they felt th leader alone possessed.

Yet, in spite of these doubts and fears, in sp of seemingly inadequate knowledge and trainin the power and conviction of truth, the reality of t indwelling Christ Spirit arose gradually within i apostles. So it arises within you and me tod moment by moment, hour by hour, as we stum and fall, as we get up and go on, as we fail a become discouraged, as we take heart and believe. Jesus forgave His apostles their weaknesses, ev their desertions, promising them a joyous spirit baptism, so the Christ Spirit forgives every hum frailty and encourages you to go onward and rece the fruit of your labor.

Several years ago, in a sincere desire to h someone to a greater understanding of himself received an unkind rebuke. In spite of the truths I lieved in, I wavered and fell back into the negat of defeat. After a long and determined effort to d the appearance of human failing, to recognize Christ Spirit within all children of God, a gen voice began to whisper over and over within heart, "Something wonderful is happening!" A something wonderful did happen, for a few d later not only was there a greater acceptance of sp itual Truth upon the part of the other person bu greater consciousness of the power of Spirit with myself.

Time and again, I have found that outer d appointment can bring greater inner gain, seem failure greater success, weakness greater strength a courage. I have found that persistent turning fr

titude of discouragement toward one of willing-
o learn in renewed love and faith has brought
diate happiness, clearer understanding, and in-
ed conviction of the power of good.

o it is that as we persist in taking steps forward
te our failures, despite the appearances of insur-
itable difficulties, we begin to realize the bless-
of a continually increasing spiritual baptism.
as the apostles wavered again and again, then
; once more, steadfast and sure, to the teach-
of their leader, so we can learn to hold more
ly, throughout all trying experiences and dis-
intments, to the reality of our mastership as
onstrated by Jesus.

The spiritual baptism of Jesus' apostles, called
Pentecost, filled them with marvelous courage
faith and power, gave Peter the wisdom to de-
a message to thousands with the result that they
"pricked in their heart." This was not, however,
sudden, unnatural, and unexpected happening
it appeared to be. This glorious awakening was
esult of constant effort, day-by-day determination
old to God, hour-by-hour striving to believe in
which they knew to be real and everlasting.

All that the Master was we can be, all that the
tles did we can do, all the strength of spirit
glory of soul that they received we can receive,
we are all children of God, created in His own
ge and likeness. We need only to prove our
ingness to believe no matter what the appear-
es may be; we need only to prove our sincerity
faith, no matter what the opposition may be.
ur spiritual baptism seems delayed, let us remem-

ber that unfoldment is not measured by man's c
ception of time but is ordered according to tim
known by the Father. We must be willing to g
in His wisdom, according to His wisdom, in His l
according to His love.

If you still protest that your failure is too gr
think of the despair the apostles must have felt at
time of the Crucifixion. They must have wonde
then whether all the wonderful things they l
learned and believed in so desperately were l
whether hope and faith could ever again stir wit
their hearts. How bitterly they wept, how dee
they must have prayed for forgiveness and coura
and how joyous they must have been upon behold
their risen Master!

As the Master rose from death to prove
reality of eternal life, as the apostles arose fr
defeat to accept the spiritual baptism of the P
tecost, so we can arise daily to make another eff
to take another step, to turn again to the Father
prayer, to ask forgiveness in love and sincerity a
faith, and our way will be made plain, enabling
to continue toward the realization of complete m
tership, awareness of our Christ self.

Peace and assurance, joyous strength and c
viction shall come upon you as a spiritual bapti
from on high, inspiring within your heart and s
a consciousness of the blessings of the Holy Spi
In every trial, through every smallest proof you g
of your willingness to believe in humility and l
and faith, you draw nearer to a consciousness of y
inheritance of good, nearer to complete convicti
of the reality of that good.

Divine Equality

STANLEY G. JACOBS

VE LIVE IN a world that bestows much honor and praise upon those men and women who achieve prominence in some n-while field of endeavor. It is of course com- lable that we rightly appreciate true merit. But : persons who become great in the eyes of the d would not be so recognized were it not for tless "little" men and women such as you and who remain in the background. We render able assistance in our small way, the sum total hich provides a great leverage for the leaders in their recognition.

Only a few of us can hope to gain fame and tige. But all of us can have the true satisfaction nowing that whatever our field of endeavor may t, is quality and not quantity that counts with . In the eyes of God the quality of the blade rass or the lily of the field is just as important as quality of the mighty redwood tree or the ma- c mountain. God does not judge by size or dly acclaim, but He judges according to the ree of perfection manifested.

Yet we know that it takes countless billions of ps of water to form the ocean. So it takes count- individual blades of grass to form the meadows se beauty our poets proclaim. And it takes ntless unseen atoms to form the structure of any ble form that draws our attention. We could give

innumerable examples but these will reveal the v
importance of the little things, and of the lit
people in life, the unseen or unacclaimed perso
and things.

A man may win wide acclaim as a missionary a
be justly entitled to it. Yet he himself knows th
his work is possible because of the countless pray
and the material and spiritual aid of many unhea
of men and women. His success is possible becau
of the backing he has won from many unsung hero
Knowing this, he remains humble and thus is tru
useful. And so it is with great leaders in other fiel
It is true that they have usually sacrificed more th
the average person and have had larger vision a
greater determination, but nevertheless they are d
pendent upon the support, in some form or other,
vast numbers of their lesser known fellow men. T
faith of the many, many little men, women, a
children provides the "power of agreement" th
enables the person with great vision, deep capaci
and daring courage to assume leadership.

When you and I are prone to become discou
aged, let us believe that we are much more importa
than we realize. It is not the quantity of our activiti
that determines our true status but the quality that
exhibit in our innumerable daily affairs that real
counts. We are told to be perfect even as our Fath
in heaven. This perfection goes far beyond any prai
or criticism of mankind. For no man can add to
or detract from it. It is the prerogative of God alon
Thus our field of endeavor, as long as we yield
God and do our best according to our understandin
is just as important and as necessary in God's pl

nat of the great missionary, preacher, writer, ator, scientist, journalist, or industrialist. "God respecter of persons" or of size or of quantity. there is one thing He requires us to attain in business of living, and that is the quality or the lesomeness of divine perfection. He requires this because He is harsh or unmerciful but because He self is perfection. As a part of His creation we ld be nothing less. God requires that we awake conscious realization of that perfection, which eality we are. We were created for the king- of God and all the good that it contains.

Christ is our assurance of perfection. He is the ect victory. We are not expected to struggle or in order to attain this supreme glory, but rather are to receive it simply by yielding in faith, be- ng in the Son of God, and then receiving Him ugh the Holy Spirit baptism, by which we be- e "more than conquerors."

All the good that God is is our divine inheritance. least in the kingdom of heaven is greater than greatest man outside the kingdom. We are given key to the kingdom, which is our faith, recogni-, and acceptance of Christ. He is our direct con-, our medium of communication with God the ner. We receive the key to the kingdom not by llectual training, nor by good works, nor by nbership in any particular religious denomination, by force. We enter the kingdom by faith, the l of faith that hungers and thirsts for righteous- s more than for anything the world has to offer; h that is not dependent on whether we are able read or write, whether we are black or white,

whether we are good or sinful in the eyes of man, o
on any other human standard; but faith that is d
pendent simply upon our sincere desire to kno
God and His Truth. This faith enables us to sa
in true humility, "I believe, and I receive Jes
Christ as my Lord and Saviour." This faith gives u
citizenship in the kingdom of heaven, wherein w
are entitled to all its blessings.

In this kingdom there is no great or small, n
persons or things that are more or less importan
but all are divinely equal. This is the kingdom o
justice, equity, and righteousness. The humble doo
keeper in this kingdom is as important as the gre
leader of the world's multitudes. All artificial ba
riers disappear forever. It is all for one, and one fo
all. This is the kingdom that is our divine birthrigh
the glory for which we were created. Can we affor
to ignore so great a salvation, so great a citizen
ship, so great an inheritance as this? The world ha
nothing whatever to equal it.

Thus our main concern should be to gain en
trance into the kingdom, the conscious awareness o
Christ, our hope of glory. As we manifest more an
more divine perfection, we come to realize that eve
individual, every field of endeavor, and every tas
is equally important, and that all things work to
gether for good.

The blessing of Jehovah, it maketh rich;
And he addeth no sorrow therewith.

—PROVERBS

The Way to Dominion

C. STANLEY LONG

FAITH AND LOVE

HE IMPORT OF the teachings of Jesus and the prophets and apostles is that God requires faith and love on the part of those created His image. We cannot hope to win our way to en by any less absolute allegiance. God has de-ed His terms to us, and we have no choice ex-to comply with them or go through the fire is to try the quality of every man's work and ume what is unworthy in it.

Jesus defined these terms in the so-called "first mandment" as being to love God with all the t and mind and soul and strength; and in His "second commandment" as being to love our hbor as ourselves. This was His clear, concise ement of what the human surrender to the divine s in terms of everyday life. No one can plead rance of what Jesus meant. No one understood an nature in all its phases better than He did. not only knew that it was possible for human be-to observe the spirit as well as the letter of these mandments but that without this undivided ervance there could be no salvation from the evil heir own thoughts.

It is idle to suppose that a halfhearted love of d is acceptable to Divine Mind. "If any man love world," wrote John, "the love of the Father is in him. For all that is in the world . . . is not

of the Father." In other words, if we are willi to give a share of the heart's homage to materi things, a genuine love of the divine is not in us; it were we should know that such contrary affectio could not dwell together. One cannot love good a evil too. It is not a practical possibility to be spir ually minded and materially minded at the sa time. These are unlike types of mind and are enmity with each other.

We would not say that a man is truthful w tells the truth only some of the time. We shou not think that man upright who is honest in so of his dealings but fraudulent and dishonorable others. We should not call a person loving who so only toward those who love him but who is co and selfish toward those in whom he has no person interest. Such a divided attitude indicates hum resistance to the divine, not surrender to it. T divine requirement is always perfection, the ve utmost perfection that we now know. It is only pe fect love that casts out fear.

Paul indicated the line along which the hum surrender can be made when he said, "Let God found true." The implication is that we should all that is unlike God be to us as a falsehood. W know that belief in the opposite of good, design to gather all mankind into its illusions, is the fi falsehood, "the Devil . . . the deceiver of the whc world." Knowing this, we should not be carele about our attitude toward this enemy of human libe ty and peace of mind.

Needless compromises with evil in any of forms will become as debts to God that we mu

time liquidate in full, it may be through dif- experiences; but in any case we must reform God thought. The human capacity for evil ing and doing is simply a perversion, through rance and false belief, of the human capacity good; and this perverted use of our spiritual wment we must restore to its original function. the same with all the divine qualities that are e to God's children but that false belief would ert into their opposites; for evil is always the t opposite of good.

By its very nature a false belief can only present ng as it is not; hence its testimony is never true. Godlike conditions and propensities, wherever may appear, are but the reverse of good con- ns and propensities. They are the evidence in 's belief of what man is not. Then is it intelli- to give any credence to evidence that we say ot true? We can hope through Truth to erase n our thinking whatever false belief may hold n bondage.

To recognize the allness of God, that is, to let l appear to us as the only reality, naturally means we let the man whom God created be to us the man. Truly to make this surrender to the divine is to behold no other man or woman than God olds. In His prayer before entering Gethsemane s said, "This is life eternal, that they should w thee the only true God, and him whom thou st send, *even* Jesus Christ." Jesus was the reve- on of the ideal man, and a right knowledge of n is as essential to eternal life as the right knowl- e of God.

A question we should ask ourselves daily is th How are we thinking about the man whom G created? Are we thinking of ourselves and oth men as merely physical persons, as weighing so ma pounds more or less; as needing so many, so ve many, material things; as being endowed with a mi that must be entertained and coddled and fuss with to keep it from being fretful or moody?

How much of the time do we consult the truth divine creation for the way to think about men a women, the people we see day by day as human good and bad? It is not intelligent or safe to thi of ourselves or others except in the way God te us; and God will always tell us how to think if turn to Him in all sincerity and are really willi to think His way.

As a child of God we should think that way. W know what a child of God would think under a given circumstance unless we let error becloud o thinking; and if we are willing to be as little childr in our attitude toward our heavenly Father, the w will always be clear and straight before us. T question is whether we are humanly willing to be as child, always ready to obey our Father's direction.

If we are not; if we let human stubbornness apathy or mental indolence interfere with our bett judgment, what can we expect but to have our spir ual vision clouded and to find ourselves taking t wrong course? We must stand unequivocally for t Truth we have seen and accepted if we would n give wrong thinking an opportunity to pursue course unobstructed. No one else can do this f us. Error has no understanding; it cannot act of

but respond only to the opinion we entertain of we consent to its claims, it will cause our belief ıanifest itself; but if on the basis of Truth we ›rstandingly deny its claims and hold firmly to denial, error can do nothing.

How we needlessly punish ourselves and retard spiritual progress by maintaining harmful con- ıns in mind and life that we have the power to and leave behind if we would only decide to e a little further forward. It only increases our culties to take refuge in self-justification or in the lening delusion of self-righteousness. We are no er than our thoughts, and we rise no higher than demonstrations. The fact that mortals have the ıcity to conceive of an existence beyond or dif- nt from the physical, and to have occasional ıpses of it, proves the human possibility of at- ing it; and we must keep pushing on and on and on until we reach the end of material claims actually realize the allness of God.

Truth makes an early appeal from the standpoint ntelligence. It calls upon us to be always mentally t and to keep aware of the direction in which are traveling, of the strength and sincerity of our itual desire, of the quality of our aims, of the th of our devotion to God, of what we know the nature of God and of His creation and uni- se, of what we understand of ourselves. Lastly we uld remember that a negative attitude can only ıg negative results.

Truth is received into our human consciousness hree ways: First through logic or human reason; t through revelation or the unfoldment of it in

our own conscious thinking; and lastly through e perience or what we call demonstration. Human log or reason is helpful only when its premises are c rect and the conclusions adhered to. Reasoning fro the premise of God as the only cause or creato which is the substance of the scriptural teachin the reasoner is bound to reach the conclusions Truth—if he carries his logic that far.

This intellectual approach will help the willi seeker attain a higher viewpoint than is attainab through material systems of thought or any ma made theology. It carried me to the point where was ready to admit that if Truth does not compa reality, then nothing does. However we must g further and rise higher than intellectual reasonin While it is good as a beginning, we shall not b satisfied to stay there if we wish to get to the livi heart of things.

Man individually is an original thinker, becau he is an image of original Mind and is linked himself to the eternal truth of things. Now to gras truly the significance and implication of what Jesu has given to the world calls for definite and su tained thinking. Through our own spiritual perce tion we must reach the point where it is possible fo us to see something of what the Master saw. Unle we are striving for this individual perception, we a doing little more than repeating statements of Trut and using the arguments of human logic.

If we strive to reach this higher understandin and open our thoughts in prayerful desire to see an know the spiritual truth of Being, it will begin to u fold for us; and we shall find Truth itself becomin

ry own. This in its degree will be the revela-
f God to our individual consciousness, as of
hing beyond a textbook or human language,
as living knowledge of the one Mind. This is
is meant by the drinking of the water, which
said would spring up in us and be as a well
ing water from which we can draw.

his naturally links us to the next stage, that of
nstration, the proof to human consciousness of
God is and of what He will do for us as He is
stood and obeyed. Obedience to the Truth
s revealed to us is of course the key to demon-
on. Truth must come into our experience be-
we can be conscious of possessing it. Through
rocess of demonstrating it, the reality of Truth
orporated into our own life as a tangible fact.
out this experience Truth will remain a more
ss abstract theory or beautiful philosophy, while
vil in belief goes on and the kingdom of heaven
nues far away.

hese three kinds of growth are factors that con-
te to the new birth, without which Jesus said we
ot enter into the kingdom of heaven. We must
e off the old teaching that the kingdom of heav-
to be reached only through death. It is a change
physical to spiritual consciousness that lifts us
er, not our bodily living or dying.

he only legitimate goal of our striving is attain-
t of the perfect stature of manhood and woman-
l in Christ Jesus; knowing ourselves as partakers
he divine nature, as expressions of eternal life
and now. The attainment will be gradual,
such a radical change of thought could not come

in a moment. It means that we shall have to p through the mill of daily testing: resisting temp tions, taking advantage of opportunities to repl evil with good, being loving instead of selfish, ing spiritually alive and active instead of apathe and so on to the end of the road. Our difficult ex riences with physical ills are no indication of fail on our part; it is more likely to be the opposite. ing born again is not without the pangs of lab but these are only the symptoms of man's resistan to letting go of his errors, to giving up his world mindedness and struggling to adjust himself to spiritual type of being. In other words, it is the Adam awakening to the unreality of the mater aspect of life and slowly yielding to spiritual Tru

Does this describe your experience as a seeker er Truth? In our rebellion against the physical pa and lacks of material existence we are apt to for that they are the pangs of "childbirth," of the bi of the Christ child in us. Being a student of Tr does not make us immune from them. Instead asking why we should have to suffer in the flesh why we do not readily overcome some physical cord, would it not be better for us to see these tri as the means by which we are driven to seek and fi a higher conception of ourselves than the mer physical.

The rebirth or regeneration is inseparable fr healing, whatever may be the nature of the ailme involved. Man-made healing systems are based the belief in material laws and sensations, and the attempt of man to lift himself out of his fa beliefs by his own power. Spiritual healing reve

n ways, turning absolutely to God and His idea
e all and only of being; and on that basis alone
rks to remove the evidence of false beliefs and
ately the false beliefs themselves. This pro-
e implies human surrender to the divine. If
aim reaches no higher than the restoration of
cal ease, we are only working to change one
cal condition for another. The true function of
ual healing is always to lift human thought
e itself to the recognition of the divine idea as
nly factor in the case. To the degree that this
place there is a new birth.

The human sense of living in a material world,
ented by its fears and starved by its inanity—is
not typified by that "far country" where mortals
to come to themselves and begin their return
e consciousness of spiritual life? Thus we see
the whole question is one of waking up and
g along the road toward home. We are not
d for some unknown country but are actually
he way back home. This thought should thrill
ith joyous anticipation and inspire us with such
ness to be there that no sacrifice would be too
t and no struggle too hard as we speed forward
our course.

A newborn child finds himself with the hunger
material food. In like manner one who is new-
in Spirit finds himself with a hunger for things
he soul, for a living knowledge of his true being,
for that witness in him which will identify him
son of God. There are times when this divine
ger for God so fills our whole being that we
almost feel the Father's presence at our side,

and we long for a glimpse of the home tow which we are returning, it may seem, so very slow

Do you never feel this longing? Are there times when you have such a positive assurance your unbroken unity with God, and you feel t the glory that you had with Him when "the morn stars sang together" is actually waiting for you, t nothing in this dream world is worth turning as for? If such times do not come to you, learn w We owe it to ourselves and to the world to pract the Truth we know. We owe it to ourselves so t we may consciously be what God made us to His own children. And we owe it to the world that men may learn of the better way of thinking a living, so that they too may walk in the way t leads to dominion.

THE END

How to Write, Telephone, or Telegraph to Uni

1. To write, address Unity at *Lee's Summit, Missouri,* for prompt delivery.
2. To telephone long-distance or to telegraph, give Unity's address as *Kansas City, Missouri* (where 24-hour service direct to Unity headquarters is maintained), and Unity's telephone number: Baltimore 4720.

UNITY SCHOOL OF CHRISTIANITY
LEE'S SUMMIT, MISSOURI

(20 miles southeast of downtown Kansas City, Missour

Advance Agent

LEON KNAPP

A TRAVELING theatrical company the most popu-
lar and beloved person is the advance man,
or advance agent of the show, as he is more
n called. This is natural for it is the duty of the
nce agent to obtain hotel reservations, see that
ter dressing rooms have the proper facilities for
actor's comfort, arrange for transportation of
gage, and recommend good restaurants. While
company is playing in one city, the advance man
es on to the next city on the show's route and
es all preparations for the company's safe and
fortable arrival. All authority is vested in the
ance agent, and the entire troupe has faith in
ability to provide for its needs. This freedom
n anxiety enables the actor to concentrate on
day's performance, knowing that he must give
self wholly to the character he is playing. He
ws that he must become that character in order
npart the playwright's message to the audience.
h childlike trust, he places all his cares and needs
he hands of the trusted advance agent.

Even the advance agent is powerless to act with-
authority. In order to make advance arrange-
its, he must be sure of their acceptance, and know-
that he is trusted, he is free to arrange many
e comforts and conveniences. He loves to do
, for he knows that the actor must be free from
iety to play his part well. The actor's sincerity

is his line of communication to his audience. I
knows that the true actor must claim "I AM [t
character] THAT I AM." If his mind is filled wi
anxiety and misgiving for the morrow, he mere
utters words that fail to stir the audience. Like o
unanswered prayers that lack of conviction and b
lief, his efforts are fruitless.

God is always our advance agent. Tomorrow b
longs to God. "God is spirit" and Jesus told us,

"Behold, I send my messenger before thy face,
Who shall prepare thy way before thee."

This offers positive assurance that all arrang
ments for our good have been made, but the Giv
of all gifts must know that we trust and belie
wholly in Him. Our belief is the measure of o
acceptance of God, who must work through us
order to work for us. To acknowledge complete
"Thy will be done" brings freedom from anxie
and worry, freedom to live this day abundantly. Ea
day becomes a glorious experience when we give Go
the authority to make all advance arrangements f
us. Jesus said, "Fear not, only believe." How litt
to give for the release of all our burdens.

Shakespeare said,

"All the world's a stage,
And the men and women merely players."

In the great drama of life, we are asked to giv
all our talent for today's performance; to play o
part free from anxiety and care; to portray the tr
character in which we are cast; to bring His messa
of love to all men. All the world is our audienc
eager to listen to the message of love.

To pray "Thy will be done" is to authorize God

e care in the management of our life. To give elf wholly to the drama of life today is to live in ingdom of heaven, where anxiety for the mor- and condemnations of yesterday are dissolved in 's eternal now.

Awake Thou That Sleepest

I see God in the sunshine bright,
  I see him in the shower,
I hear him in the bird's sweet song,
  I see him in the flower,
I hear him in the babbling brook
  And in the thunder's roar,
I see him in the lightning's play,
  But, ah, I see him more
Within mankind wherein he dwells
  And but awaits a call
To manifest as life and love
  And purity and all
The heart of man can e'er desire
  To make a heaven here,
Where Truth shall reign supreme and love
  Dispel all doubt and fear.
Alas, we do not realize
  The joy that might be ours,
But restlessly rush here and there
  In search of wondrous powers;
And still that clarion cry rings out
  In challenge to our night:
"Awaken, thou that sleepest,
  And Christ shall give thee light!"

—*Fannie Herron Wingate*

What Love Can Mean

AUBREY B. HAINES

WHEN WE HEAR the word "love," we m think of several different things. We m consider love as the natural relationsh between the sexes that culminates in marriage a the family. We may think of it in terms of frien ship, the respect and esteem we hold toward certa of our fellows. Again, we may conceive of love the enjoyment of living, as appreciating to the fu est the many aesthetic experiences that come o way.

But to Paul, writing in the 13th chapter of Corinthians, love meant something far more pr found than any or all of these things. Paul giv the word love such wide and varied meanings th we have the feeling we are greatly lacking unl our practice of love can conform to his standard.

The Greek word for Paul's meaning of love *agape.* It means more than love between sexes. transcends, too, the love in human friendships. is a love that permeates our being, that causes us look beyond the narrow boundaries of sex, a creed, and economic status. It causes us to hold esteem all people because they are human.

"Love suffereth long, *and* is kind," Paul wro Surely anyone who through the years has known t meaning of love must realize the truth of this. Lo is forbearing and kind. It allows its plans to altered, its fondest hopes and wishes to be s

dered, its goals in life to become frustrated if the)d of others should be involved.

Doctor Fosdick tells the story of a young Mexican l in Southern California, who in her late teens was : to care for her orphaned brothers and sisters. is meant that her own plans for education must abandoned and that she must obtain work. One a neighbor woman, meeting her on the street, narked about the faithful way in which she was ving her family. "After all," the woman con- ded, "you didn't have to."

The girl thought for a moment, then replied, o, I didn't have to, but what would I have done h that 'have to' inside me?" When love is for- ring and kind, it is willing to endure suffering, necessary, that a greater good may be attained.

"Love envieth not," continued Paul. Or, to put it modern terms, love knows no jealousy. It rests ure in the faith that its genuine outpouring of)d will and affection tends to attract a similar e from the person loved. Therefore, there can be envy, no jealousy, no feeling of insecurity.

Love rejoices at the success of others, too, even at expense of our own fortune. How much unhap- ess is borne by those who cannot tolerate others ing climbed to higher positions than they. A ling of good will and a hearty congratulation can lish the envy and jealousy that frequently clamor our heart to gain first place.

"Love vaunteth not itself, is not puffed up." That to say, genuine love does not boast. Nor is it nceited. It does not assert priority in human so- y, seeming to say to others, "Since I have been

here or there, or since I can do this or that, I a
better than you." Recently a friend of mine wa
conducting a discussion on Saint Thomas Aquinas
"Treatise on Law." Although the members of th
group had read the book, none of them was able t
distinguish the four kinds of law that Aquinas de
scribes. After every attempt had been made to fin
someone who could draw the distinctions, my frien
who had been quite capable of making the explana
tion all the time, finally did so with this preface
"This is the way it was explained to me." By not a
tempting to be original in his explanation, but b
stating that it had had to be explained to him, too
he won our respect. Although the circumstanc
would have given him excellent opportunity to show
a superior intelligence, he refused the chance. Tha
is another meaning of love.

"Doth not behave itself unseemly, seeketh no
its own, is not provoked, taketh not account of evil.
Love is not unmannerly or selfish or irritable o
mindful of wrongs. It is never rude. The brotherl
attitude that permeates our being cannot allow us t
see evil and to speak our mind with unrestrained
honesty. Love tempers our spirit, makes gentle per
sons of us, and blossoms out into magnanimous be
havior.

Nor is love selfish. It does not insist on its owr
way. It does not demand that its rights be granted a
least fifty per cent of the time. It is self-sacrificing
never content with having done enough for those
who are unable to help themselves.

Love is never irritable. It does not become angry
It knows that soft answers turn away anger. It un

:stands, forgives, and easily overlooks what others ·uld tend to judge as gross mistakes and breaches good conduct.

Love is not mindful of wrongs. It does not capi-ize on the errors of others. It remembers too well e's own inclinations to do wrong.

"Rejoiceth not in unrighteousness, but rejoiceth th the truth." Love does not rejoice in injustice, but joyfully champions the truth. It is never glad when ners go wrong, and it is always slow to expose. It cognizes human weaknesses and pities both the ongdoer and his victim. It remembers that ven-ance belongs to the Lord and is willing to allow ıth, freedom, and justice to prevail.

"Beareth all things, believeth all things, hopeth l things, endureth all things." Love overlooks ·ults. It is full of trust, full of hope, and full of ıdurance.

Love believes the best about a person until reality oves otherwise. Thus, it gives others a chance to ake good and to achieve the trust placed in them, hen otherwise they might have tended to become ıreliable and unworthy.

In the face of seemingly hopeless odds, love aintains hope within the human heart. It even oes so far as to argue that though things look black, ıey cannot actually be as black as they appear to be.

In the face of despair and overwhelming pes-mism, too, love shines through, causing us to en-ure to the end. Indeed, until love has been com-letely tested, it is wrong to assume that it cannot in out in the end.

Who can ponder the profound meanings and the

rigid requirements of Paul's definition of love and not feel that in attaining his standard the problems of individuals and of nations would be solved?

Is there not here an answer to the problems of strained human relations, of separation and divorce, of capital and labor, and of democracy versus totalitarianism? It sounds simple, it is true, but anyone who has ever faced an adult problem knows the difficulties involved in achieving absolute love.

Love demands sacrifice. It frequently requires abandoning the pursuit of our own interests, the surrender of personal egotism, pride, and arrogance to achieve the common good.

Love demands understanding. It requires the abolishment of prejudices, of petty jealousies, and of overly sensitive natures.

Can we believe that no one person and no one nation does anything to be mean or that there is a reason for every act men and nations perform? If we can, we are on the road to exercising love as a means of cementing human and international relationships.

Can we hold our own fears, prides, prejudices, weaknesses, physical handicaps, and illnesses in the pure light of love and find within it a means of overcoming all our vices? The person who, with all the genuineness his personality can muster, is able to love is already on the road to moral, spiritual, mental, and physical rehabilitation.

Paul was as fully enlightened in the meanings of faith and hope as he was in the meaning of love. But he knew, as we, too, must know, that of faith, hope, and love, the greatest of these is love.

Spirit

FRED A. BARROW

THE GREATEST POWER in this world and in the universe is Spirit, and each one of us is gifted by the universal Spirit, God, with a greater or lesser share of that mighty power—a power that, prayer and communion, we can develop still fur-er. More than two thousand years ago, a Roman ator and statesman, Marcus Cicero, gave to the orld this weighty thought to ponder: "Whatever at be which thinks, understands, wills and acts, it something celestial and divine." And some years ter the passing of Cicero, there came to earth the eat Master, Jesus, the divine Son of God, who man-ested His understanding and wisdom by His exalted ords, and His goodness by His deeds of mercy and ving-kindness. Thus did He manifest the eternal ather, the Spirit universal, the source of all power, l knowledge and all wisdom, the Spirit by which ve live, and move, and have our being."

A little boy, seated at a table and cutting out aper figures, asked his grandfather, seated at the me table, "Gramp, tell me what is God?" And hen the elderly man replied, "God is Spirit, my oy," the lad directed another query at him. "And hat is Spirit?" For a minute or so, the grandsire onsidered the question for he desired to give the hild an answer that could be understood and re-embered. Then from the table drawer he drew orth a ruler made of a plastic material and rubbed

it briskly on the sleeve of his woolen sweater. He held the ruler above the paper figures the boy had cut out, and it seemed as if the figures had been brought to life, for some of them leaped to the ruler and clung to it, while others stood erect and quivering, and still others appeared to be dancing.

"Gosh, Gramp!" exclaimed the boy, wide-eyed and mystified.

"Astonishing, isn't it, Sonny," smiled the grandfather. "Now tell me if you can see what makes your paper men act so?"

The little boy gave a shake of his fair head.

"Now, Sonny, hold your hand between the ruler and the table, and tell me if you can feel anything?"

The boy obeyed. "Can't feel a thing, Gramp."

"Yet there must be something there to make those figures move?"

"Sure, Gramp," nodded the boy, "but it can't be the ruler, for it isn't touching the papers."

Then, the kindly and loving man explained that there are powers in the universe that are imperceptible to the human eye, unfelt by the human sense of touch, unheard by the human sense of hearing—powers that cannot be scented or tasted; but powers that can be recognized by what they do. "And such a power is that Spirit which is God, Sonny. And that Spirit is everywhere, in you and in me and in everyone else. It is the Spirit that was in the Lord Jesus. It is the Spirit that is unseen, yet ever near. It is here now. It is the Spirit that can comfort us in our sorrow; that can keep us healthy; that can cause us to grow in wisdom, knowledge, and understanding day after day; that can guide us toward success in all

e of righteous endeavor; that can make us loving d lovable. It is the greatest power in the universe, d it directs the motions of all celestial bodies, as ll as the lives of men. Do you understand, Sonny?"

And the boy, looking a bit dazed, answered, "I nk I understand—a little bit, Gramp. Maybe I'll derstand better when I get older, eh?"

The man smiled and nodded and gave the child affectionate pat on the shoulder. "I'm sure you ll, my boy. Now, run along and play." And he eathed a silent prayer for the boy and for himself, ing that the Spirit of God increase them both in sdom and understanding.

Through using the greatest power in the universe, irit, we build character. Through that same power accumulate knowledge and the wisdom to use it knowledge aright. Through that power, we osper mentally, materially, and morally. That wer is a director for us along right ways of ought, and thus toward right ways of action. And it power can make of us Christians in deed as well in word. It is the power of God, with whom all hgs are possible.

In Jesus was the power of the Spirit of God de manifest. And we, too, through that same us and by that same power, can make manifest the ght and goodness of the Spirit. The power of the rit is responsible for whatever excellent and beau- al things there are in this universe of ours and in s world of ours. Manual skill is good, but it alone not sufficient to effect the construction of any im- sing structure. There must be Spirit directing that ll. Artistic ability is a good possession, but it alone

is not enough to produce an inspiring picture; ther must be Spirit to guide the artist in that productior A knowledge of music is not in itself sufficient t bring about the composition of an exquisite musica symphony; Spirit must direct the composer in hi efforts. Great inventions are not the result of huma ingenuity alone; they are wrought through the guid ance and power of the Spirit of God. Great book are not the result of literary ability alone, but o ability plus spiritual guidance and stimulus. Whe Samuel Morse, inventor of the telegraph, sent tha first message along the government-constructed lin between Washington and Baltimore, he acknow edged God's part in the achievement by the simpl expression, "What hath God wrought?" Would tha all men of all accomplishments thus might testify t the power of Spirit, and not appropriate to then selves alone the praise for the works.

Every good accomplishment, be it small or grea has come into being through the power of God t man, and to God should be given the glory for th accomplishment. Even the Lord Jesus said, "Th Son can do nothing of himself, but what he seet the Father doing: for what things soever he doeth these the Son also doeth in like manner." And th humility of the mighty Lord Jesus does not belitti Him, but rather serves to accentuate His greatnes "Blessed are the meek."

Mind, like Spirit, is a vital force in man's e istence and throughout the ages and in every lan has been considered and discussed by philosophe and sages. Like Spirit, it is an intangible and in ponderable entity. It is, we believe, the link betwee

it and body. Paul, in his letter to the Ephesians, sed them to be renewed in the spirit of their ds. Thus did he express his beliefs in the close tionship between mind and Spirit.

It is our mind that first is affected by the power spirit, and it is our Mind that translates the wise upbuilding admonitions of Spirit to our human tality. Our human mentality can and does lead way from Truth and righteousness, for it frently gets false impressions of things seen, heard, elt, and the Spirit of God can and does reveal e errors, and directs us, through our mind, to hods of adjustment. Jesus knew how prone to r is man, and He spoke of those who having eyes not and who having ears hear not. All this, we eve, was in the Master's mind, when He said, dge not according to appearance, but judge right- s judgment." One cannot form a just and right ion from sense impressions. We must subject our ressions of men and things and events to the etrating and discerning Spirit-mind in order that may learn whether they are right or wrong. Only o doing can we arrive at the Truth that makes us . It is our Christian duty to broadcast Truth to ers and so help to guide them on the way to free- n.

Finally, in this short dissertation on Spirit and d, let me quote the words of Paul to the Philip- s.

"Have this mind in you, which was also in Christ s: who, existing in the form of God, counted the being on an equality with God a thing to grasped, but emptied himself, taking the form

of a servant, being made in the likeness of men and being found in fashion as a man, he humbled himself, becoming obedient *even* unto death, yea the death of the cross. Wherefore also God highly exalted him, and gave unto him the name which is above every name; that in the name of Jesus every knee should bow, of *things* in heaven and *things* on earth and *things* under the earth, and that every tongue should confess that Jesus Christ is Lord, to the glory of God the Father."

Such as I Have

"Such as I have" to thee I give,
Though "such" may only be
A cheerful smile, a pleasant word,
Or silent sympathy.
Such as I have of loving thought,
Of faith and hope and prayer:
All I have gained along the way
With you I freely share.

All these I offer in His name;
They are but loaned to me
In trust to use, and so I pray
His channel I may be.
Take them, my friend, to pass along;
God promises to give
The increase; and such as we have,
Blessed by His love, shall live.

—DELLA ADAMS LEITNER

The Kingdom of Right Relationships

KATHLEEN W. WELCH

THE PRODIGAL SON

OMETIMES I have thought that this parable should be called the Parable of the Prodigal Sons, or the Parable of the Elder Brother. Even tle analysis of this most stirring and beautiful ple will show us that there were two prodigals e one who "journeyed into a far country" and ne who stayed at home. The first walled him-off from the love relationship with his father oing evil, the latter just as effectively raised a er by what he thought was doing good. Both prodigals and the beauty of the picture-story n the fact that their father loved them both with e that never changed.

'he first lesson to be learned from the experi- of the younger son is that there is no true y without law. The man who lives to express elf—to do as he likes, becomes the slave of those and desires. To prove his absolute freedom a may jump from a twentieth story window, but aw of gravitation is not thereby destroyed. The is destroyed. And so man, through the ages, ng into the bypaths of fleshly and worldly ures, has found only disillusionment, bitterness, y, and pain. Man's trying to break spiritual which have been in existence since the creation

of the universe, brings its inevitable consequen

Then Jesus used that lovely and comfort phrase, "But when he came to himself." So the m who had demanded his inheritance and had home and gone far away to express his "freedo and his independence in riotous living was not real man! He had not only wandered away from loving father, but he had also wandered away fr his real self—that self created in the image of G The "far country" is not man's true home; and wh for a while, he has dwelt there in bondage, an aw ening takes place in his soul, a splendid turni toward his own true heritage and home. Self-w is never man's true self-expression. False appeti and self-indulgent habits do not belong to t created image of God. In the light of Jesus' phra "he came to himself," how significant is our mode saying, "He is not himself today." A man at od with the world is not "himself"; a world at war in confusion is not God's world; both will eventua turn toward Him and become as He intended the to be.

And so we see the prodigal returning home. T speech of contrition that he had so carefully r hearsed was never completed, for his father's gre and immediate love interrupted it. "While he w yet afar off" his father ran to meet him, immediate recognizing the beloved son even under the rag "Bring forth quickly the best robe" to cover up the marks of that far country; "a ring on his han as token of authority; "shoes on his feet" as befitti his honored son. Only slaves went barefoot. "F this my son was dead, and is alive again; he w

ınd is found." No word of reproof, no pen-
equired.

ow let us see what the "prodigal" who stayed
me has to teach us. This elder brother does
ake a very pretty picture. We find on reading
ırable carefully that he was just as completely
ged from his father as was his younger brother
e far country. More so! for a false sense of
ousness, or moral superiority, leaves no room
pentance and sees no need of forgiveness. His
ı self-pitying, begrudging nature. "Lo, these
years do I serve thee, and I never transgressed
ımandment of thine (not much love expressed
; and *yet* thou never gavest me a kid, that I
make merry with my friends: but when this
on came, who hath devoured thy living with
s, thou killedst for him the fatted calf."

e was envious and jealous, and we may wonder
was not perhaps these qualities in the elder
er that helped to drive the prodigal away from
in the beginning. The elder brother was a
worker, he was probably conscientious and
dable, but he lacked love. He had probably
been far away from home yet, in reality, he
was a part of the home. Home is the abode
ıtual confidence, helpful and willing co-oper-
where joys are doubled by comradeship, and
vs are halved by understanding. This brother
lways dwelt in a far country of hard self-
ousness, complacency and a critical attitude
d others. He had shut himself out of the love
and also out of the kingdom of heaven.

ıis parable shows clearly Jesus' revolutionary

assessment of "sins" and "virtues." Insight, knowledge, faith, philanthropy, are nothing without love. (See I Cor. 13:2-3) In this and in other teachings Jesus stressed the point that the so-called sins of passion are to be deplored no more than the sins of disposition. He was compassionate and forgiving with Mary Magdalene, the publican, the thief on the cross; He denounced uncompromisingly all self-righteousness, selfishness, jealousy, bad temper, pride of possession, and the piety that seeks only its own reward. He lashed out at all hypocrites, calling the Pharisees "whited sepulchres" and telling them even the harlots would go into the kingdom of heaven before them. Today Jesus would rebuke in no uncertain terms the gossip that slanders, the irritability that is caused by a better-than-thou attitude, the intolerance and complacency that look down upon others, the greed that selfishly seeks its own, and all such faults of character. Jesus knew that it is far worse to be wrong in spirit and correct in the outer observance, than to be wrong in deed but to be loving, generous, humble, and kind in spirit. The elder brother was probably respected by many, but I wonder how many really loved him. The picture of the prodigal, with all his foolish headstrong ways, is that of a lovable, generous, and at the last, a humble man.

Let us be careful that we do not hold ourselves outside the kingdom—the love relationship—by a critical attitude toward others who seem to us to be outsiders, for those others may go in ahead of us. The Father loves both the prodigal and the elder brother, and the doors of the kingdom are always

to all who are willing to become as "little ren" in humility, willingness to learn, and, e all, readiness to love.

ınd so the parable ends, with the prodigal, the : sheep on the inside, a part of the love, the the music and the laughter; the elder brother sing to stay on the outside, sorry for himself, : toward his brother, and refusing to be drawn the love of his father, for even an infinite love ot compel response. But again, we must remem- hat this beautiful picture-story shows the father ; with his love and forgiveness for both sons. ," he pleads with his first-born, "thou art ever me, and all that is mine is thine."

Ve are one in companionship, in possessions. should also be one in redemptive forgiveness love. So he pleads with the self-righteous, the ally aloof, today. "By this shall all men know ye are my disciples, if ye have love one to an- ." The prodigal has learned through trial and to appreciate his true home in the love circle; lder brother will also be drawn eventually into circle of forgiving, compassionate love.

ear Father of all, draw us home into the circle hy great love. Teach us to use wisdom and ration in our pleasures, ever conscious of Thy nce. Keep us from self-righteousness, com- ncy, and the critical attitude that shuts out love. us to be true sons and daughters in co-oper- , in service, but, most of all in love. In the of Jesus Christ. Amen.

DITOR'S NOTE—The fifth article in this series will appear in July UNITY.

I Meet My God in Silent Prayer

from the writings of

CHARLES FILLMORE

Illumination: Divine love radiates through me, and I am illumined with Truth.

Prosperity: Divine love fills to overflowing my mind and affairs, and I am in all ways prospered.

Healing: The harmonizing power of divine love is now restoring me to peace of mind and health of body.

EDITOR'S NOTE—Every man thirsts for the spiritual illumination that brings a deep understanding of the laws of Being and man's relation to God.

Few have reached the heights of spiritual understanding that Charles Fillmore attained through prayer. His revelations are set forth in the lessons on Illumination, Prosperity, and Healing that follow. Each day for the coming month, set aside an hour for prayer; study each lesson separately; then, concentrate on the statement given therewith until the logic of your mind is satisfied. By doing this, you will impress these Truths on your consciousness until they become a part of yourself and will go on working for you.

If we study our mind, we find that it is radiating ght and energy constantly, and that whatever we end out comes back. This is true of the mind of ıan, and we see it in evidence everywhere, not only ı individuals, but collectively.

Your thoughts and words are the powers by hich you form your life. Simple assent to Truth oes not give you illumination. There must be mental ction; changes in the mind are necessary in order) form new illumined states of consciousness.

When your mind is lifted up in meditation and rayer your whole being glows with spiritual light. his light transcends in glory all the laws of matter nd intellect.

Just in proportion as you yield willingly and ɔediently to the transforming process do you demıstrate. All that pertains to self is put away as it revealed, and that which is universal (the Christ) kes its place.

Paul says that love is patience, kindness, generity, contentment, modesty and good temper, truth, rden-bearing capacity, faith, a hope for the happy ıtcome of everything. These are some of the workg parts of love; the fact is, that love is fundamental every activity of life.

Understanding this as the basic principle of your ought and realizing the power of thought to imess itself upon the sensitive plate of your mind, ɔu will find this prayer invaluable:

"Divine love radiates through me, and I am lumined with Truth."

Jesus was rich toward God in that He knew how to release the universal creative substance implanted in Him. This same substance is within everyone. When through scientific prayer it is released, it makes contact with the universal good, and invisible currents of supply begin to bring to us their bountiful treasures.

Every visible item of wealth can be traced to an invisible source. Food comes from grain, which is planted in the earth; but who sees or knows the quickening love that touches the seed and makes it bear a hundredfold? An unseen force from an invisible source acts upon the tiny seeds, and supply for the multitude springs forth.

The physical substance that we name earth is the visible form of a superabundant mind substance, everywhere present, pervading all things and inspiring all things to action.

Discard all negative thoughts and words. Build up a positive thought atmosphere; stand on the firm foundation of faith; and know that everything you can possibly need is forever supplied through God's love.

Be thankful for every blessing that you gain and as deeply grateful for every demonstration as for an unexpected treasure dropped into your lap.

Realize that substance is magnified and increased through the power of the word and join us in this prayer:

"Divine love fills to overflowing my mind and affairs, and I am in all ways prospered."

Divine love attracts and holds man to God. Love elieves the friction of mind and body much as oil elieves the friction in a piece of machinery. When e awaken love within us, everything and everybody eem happier. Love is the greatest joy-giver, the reatest healer, the greatest thing in the world.

Ideas of divine love are heavily charged with ne healing spirit. Every expressed idea of love is owerful to raise the consciousness. Jesus, whose ove flowed forth freely to all, could well say, "I, I be lifted up from the earth, will draw all men nto myself."

Unselfish love can never be defeated. It is a heal-ng balm for every ill. Every organ of the body can e constantly renewed through the inflow of this nseen force. Therefore, declare that you are con-antly renewing and spiritualizing your body by cul-vating love; by letting the pure currents of love ow freely through your whole being; by declaring hat God is Spirit, and that God is love.

In daily worship, it is well to impress upon the nind that it is unified with Divine Mind through ne same mind that was in Christ Jesus.

The fervent words of love expressed in prayer nd song and eloquent proclamations of Truth re-ease the mighty power, which expresses as light and ove and weaves into one perfect whole, spirit, soul, nd body.

Join us in this healing word:

"The harmonizing power of divine love is now estoring me to peace of mind and health of body."

"God Is Love"

ESTHER FRESHMAN

And we know and have believed the love which God hath in us. God is love: and he that abideth in love abideth in God, and God abideth in him.

THE DISSERTATION on love that we find in John is explicitly written, simply expressed, and certainly logical in its presentation. To be sure, we in Truth agree wholeheartedly with every word, but too often, we simply drop the matter with the statement "God is love." The one great failure that we face is our lack of expression of God. We are told that we have dominion over all the earth, and yet after all the centuries, after all the discoveries, after all the learning, we still fail to take over the responsibilities that this dominion implies—the expression and manifestation of God on earth.

This radiant truth is so mighty that it dwarfs the significance of any force that is not good and, which we may fear, is threatening us. This truth is so powerful that its complete acceptance would correct all seeming errors in the world. With all men dwelling in the love of God, certainly peace would come to stay.

You and I have an important responsibility in this world of ours—the responsibility of bringing the truth of God's love into expression through our own individual actions. There is more to this than just knowing and saying with a gentle smile, "God is love." Much more to it. This statement has a

indly, healing quality in itself, to be sure, but more nportantly, it has tissue and sinew and strength; has to be welded and shaped and put into use, ven with our bare hands—certainly often with our nsheathed hearts.

To follow the teaching of Jesus asks more of nan than any great and courageous general could sk of his troops going into a mighty battle. His postles did not find it easy to follow Him; indeed, ney often failed Him. Even with everything at His ommand, inwardly Jesus did not find it easy. Could dere be more despair in heart, more sorrow, more ourage, more victory than He was called upon to ortray? Destruction seems to come easy, but reat, worthy construction, fine building, magnificent reation take time and the wisdom of many put to se with an awareness of perfection. The story of reation does not seem, in its Biblical version, to ave taken much actual time, but the story of the erfection of man has never been finished over all he centuries of time, and we hang on tightly to he idea of eternal life—we have need of it. The ivine pattern of the Christ as Jesus lived it is our ope of today.

We may disobey God's law; we may ignore it, buse it, but we cannot destroy it. Too often, we forget the teaching of the great Master when we should e putting it to good use. Yet, always we come back o the great moments of His life, and the world pays omage to them. Even in the midst of war, of selfestruction, mankind pays tribute to these blessed noments. Christmas—the birthday of the Babe—ve stop for it. The story of the Resurrection—Easter

—we glory in it and look to His light, even though we are often dazzled and bewildered by its radiance. Led by the magnificence of Truth as exemplified by the life of the Master, compelled by the strength and power of the good so adequately depicted for us, we know in our heart that this is, indeed, the answer to the greatest need of mankind.

Once before, there was not room in the world for God's love—that love had to be brought into being in a stable. In the "secret place" within every man God dwells. Man has only to come within, and there is his sanctuary; and there is his abundance untold, so that he may be inspired to share. God dwells within every man, and where God is, there is His love, free, generous, healing, a divine gift right at hand, eager for man's receptive turning.

The world of man yearns for peace. When through man, God is permitted to govern this world, peace will be assured. As soon as man puts into action the true meaning of God's love, the significance of His power, there will be peace. There are encouraging signs. More nations than ever before are sitting together around the peace table. A headquarters for peace is being built—a great, inspiring structure—but even more important, in this great edifice a place for love to come to dwell is being constructed. This time the peacemakers are going to be sure that there is "room . . . in the inn." For in the midst of the offices, the conference chambers, the great council rooms, there is being placed a wonderful prayer room. A conception so beautiful is being brought into realization that every nation's representative, no matter what his road to God, no

atter what the language of his prayer, no matter at his people's desires, can go into that room and d his way to God. Yes, there is room for God in e peace structure this time, and where God is love vells, for God is love.

We are aware of Truth today. Along with the oise and the clamor of a world crying out in its fear, still small voice" bespeaks itself, and in spite of erything, it is heard in the hearts of those who ten. There are more people today who know a iversal language for the expression of God than er before. There are more people today than ever fore who, though speaking languages foreign to e another and having customs strange to one anher, still have hearts big enough for Him and eyes ith vision wise enough to see Him in each other. he oceans have become smaller; the lands have me closer together; we can actually see how the m of His love can reach around the world today.

Jesus told His followers that He must go so that e Comforter might come. He kept His magnificent omise and sent to men an ideal of perfection that as written in terms of their understanding. This eal had been expressed in the lifetime of a man ho lived both humbly and richly, who lived through rror and torment, who overcame the greatest obacles known to men. He understood compassionely the faults of mankind; He was helpfully symthetic concerning their human relationships. He mforted and healed them in their illnesses and owed them the way into life's procession. He lieted their fears; He mingled with rich and poor ike and saw the true man through both conditions.

He knew men at their worst and men at their best; He knew wrongs and forgiveness. He was intimately aware of all manner of circumstances that confronted men and He took on and experienced for mankind the great mystery of death and declared before the world His and all His brothers' victory and immortality. One man did all this in the few short years of a lifetime, and without leaving one written word, He left an indelible stamp, a pattern, that will remain forever in the hearts of men. As a man He did all this, sharing in His compassion the experiences of every man so that there need be no division, no difference, and then He left, leaving His good to be shared by His inheritors for all eternity. God gave to men this, that they might know and have His good—for "God is love."

Sometimes as we look the situation over in our daily life, we feel a certain futility. And that is our greatest sin. There is nothing too small to start with. Whatever He had at hand, Jesus used. He had just a few loaves and fishes, but He did not say, "This is not enough." Rather did He bless and use what He did have, and it satisfied the multitude. Do you remember the water that He turned into wine? And in the apostles certainly, He did not have finished material with which to work; most of them had the greatest difficulty in sustaining their faith. Yet Jesus with just these few men sent His message with sufficient light to bring a radiance through all eternity. Whatever He had at hand, He used and made glorious by His faith and His love.

This is our assignment: To start with what we have at hand—ourself. We have to show God as the

e expression of our life. We have to bring His werful law into actual being through our own eryday experiences, through our everyday relation-ips. We hear this preachment today very fre-ently, but still it is not said sufficiently or acted on adequately. We make our affirmation and we lieve in it. But we have yet to act upon it fully. *d is love.* This must be so stamped in our life, in t every action that all men who deal with us can through our deeds that this is true. They must be e to see it for themselves, enacted by those who eady know it to be so. This is our greatest com-ssion; this is our reason for being. By the light of s truth, by the fulfillment and expression of it, all t is not of the essence of good is put into the dows and even before our eyes passes into noth-ness.

God is love—a magnificent truth. Let us, des-ed to be the living manifestation of His love, p its splendor shining throughout the world.

PRAYER FOR PEACE

In the name of the Lord Jesus Christ we pray for and decree a permanent peace, uniting all the nations of the earth in a league of justice and righteousness, in which the life, liberty, and love of God shall be paramount.

Charles and Myrtle Fillmore Bridg

Unity Farm is at its loveliest just before sunse the hour that has been chosen for the dedicatio program of the Charles and Myrtle Fillmore Bridg on June 27. This event will take place during th annual conference of the Unity Ministers' Associa tion, and it will be under their direction.

The ceremony will be held on the bridge, span ning the mirror pool, which is surrounded by a area of lawn, trees, and flowers. Friends of Unity Unity workers, and Unity leaders from all over th country will attend this service of music, inspiration and prayer, which promises to be one of impressiv beauty.

An excerpt from the program follows:

"Greetings to our co-workers in the name o Jesus Christ!

"We greet you today as our co-workers. Som of you are helping us here at Unity headquarters Some of you are Unity center leaders. Some are Unit teachers. Some are Unity students. Some are well wishers who are members of other religious organ izations. The Unity movement would not have be come what it is today if it had not been for you an friends like you: for your splendid spirit of co operation, for your love of Truth, and for your gen erous support, both spiritually and financially. It i to you, first of all, that we say, 'Thank you, and Go bless you for making this day possible.'

"It would have made us very happy to have ha

y Unity worker, every Unity center leader, every y subscriber, every Unity correspondent with oday. Since this was not possible, let us think of elves as a group representative of the world- e Unity family gathered here today to be anointed n outpouring of the Holy Spirit. Each of us here ds for many hundreds, or thousands of Truth ents who could not be here.

'We are meeting today to dedicate a bridge. It 'bridge of faith,' erected in honor of the living t of Charles and Myrtle Fillmore. We are not dedicating a bridge today, we are rededicating y, for Unity is a bridge of faith. It is a bridge n the old race beliefs to a new understanding of th. Many thousands have crossed over it to new th and happiness and spiritual unfoldment.

'Sixty years ago, Charles and Myrtle Fillmore e a covenant with God in which they dedicated nselves, their time, and their money, all they and all they expected to have, to the Spirit of n. Today we come together in the spirit of the nant they made. In the spirit of this covenant, ledicate this bridge of faith. . . .

'In the years to come, untold thousands of peo- from all over the world will visit this place of ity and peace and will walk across this bridge. our prayer that this bridge and this place will nvested always with the spiritual atmosphere it has today. May the spirit of devotion to God which Charles and Myrtle Fillmore founded y, in which the Unity ministry has always conducted, be forever upon this Bridge of h."

Sunday LESSONS

These lessons point out the symbology of the Bible and i terpret it according to the Unity teaching. Study with open mind and Truth will convince you. Bible text is tak from the American Standard Version of the Bible, copyrig 1929, by the International Council of Religious Educatio lessons are developed from outlines prepared and cop righted by the Council; both are used by permission.

Lesson 10, June 3, 1951

UNITY SUBJECT—*Turning from Sense to Spiri*

INTERNATIONAL SUBJECT—*Rebuilding a Deva tated Homeland.*—Ezra 1:2, 3; 6:14-16; Neh. 4: 8:1-3.

2. Thus saith Cyrus king of Persia, All the kingdo of the earth hath Jehovah, the God of heaven, given m and he hath charged me to build him a house in Jerusale which is in Judah.

3. Whosoever there is among you of all his people, l God be with him, and let him go up to Jerusalem, whi is in Judah, and build the house of Jehovah, the God Israel (he is God), which is in Jerusalem.

14. And the elders of the Jews builded and prospere through the prophesying of Haggai the prophet a Zechariah the son of Iddo. And they builded and finish it, according to the commandment of the God of Isra and according to the decree of Cyrus, and Darius, and A taxerxes king of Persia.

15. And this house was finished on the third day the month Adar, which was in the sixth year of the rei of Darius the king.

16. And the children of Israel, the priests and t Levites, and the rest of the children of the captivity, k the dedication of this house of God with joy.

. So we built the wall; and all the wall was joined her unto half *the height* thereof: for the people had ıd to work.

. And all the people gathered themselves together as man into the broad place that was before the water and they spake unto Ezra the scribe to bring the book ıe law of Moses, which Jehovah had commanded to l.

. And Ezra the priest brought the law before the ıbly, both men and women, and all that could hear understanding, upon the first day of the seventh h.

And he read therein before the broad place that was e the water gate from early morning until midday, ıe presence of the men and the women, and of those could understand; and the ears of all the people were *tive* unto the book of the law.

GOLDEN TEXT—*They that wait for Jehovah shall w their strength; they shall mount up with gs as eagles; they shall run, and not be weary; shall walk, and not faint.*—Isa. 40:31.

SILENT PRAYER—*I rejoice in my realization of ood through the Christ within me.*

The name Cyrus, besides meaning "rays of the " is thought to mean "shepherd." The latter ning may have become associated with the name r Cyrus had restored the sacred vessels of the s to their rightful place, thus undoing the in- ce wrought by the king of Babylon, who had ied the vessels off to his capital. Cyrus thus red his realm of discontent and rebellion, and red strong bonds of loyalty to him from re- ing exiles in the surrounding colonies. Among e exiles were the Children of Israel, who had

been held captive in Babylon for over fifty years

Loss of freedom results in a corresponding los of initiative and responsibility. It was Cyrus and no the captive Children of Israel who began the move ment for their return to Jerusalem. Cyrus here rep resents the will acting in sense consciousness, bu affected by spiritual impulses, moved by Spirit. Th Children of Israel represent the religious impulse of man, which are subject to confusion while he i in sense consciousness, but which show signs of ha monious adjustment when he starts obeying divin law. Obedience to divine law is the first requir ment of spiritual faith, and the return of the Chi dren of Israel from captivity fulfilled this require ment.

Cyrus perceived that the centralized peace o mind, in which alone we truly develop (build) ou I AM power and majesty ("the house of Jehovah, th God of Israel . . . which is in Jerusalem"), mu be gained through the activity of the religious n ture. "Whosoever there is among you of all h people, his God be with him, and let him go up i Jerusalem, which is in Judah, and build the hou of Jehovah." The actual building is the work of th people of Israel, or the thoughts of man that tu Godward.

The "elders of the Jews" are the proved though of spiritual truth on which we rely confidently building a harmonious consciousness—includi mind and body. The enduring temple is built in t understanding that Spirit is the one and only cause things that are real and true.

To live victoriously, we must build up a stro

erve fund of trust and confidence. A confident look on life serves us as a defense against the gative influences that assail us from the outer rld. A "wall" is formed by that which enables to meet our problems calmly and with unshaken rage and within this wall we concentrate our wers and enter into spiritual consciousness. A lthy body is such a wall. Unshakable faith in the lity of Spirit is another. A sense of responsibility the right use of our so-called natural gifts is a d. A Christlike character is an impregnable bulk. All these defenses reinforce our peace of mind l enable us to live the abundant life, secure in our sciousness of the divine source from which we ing. To have "a mind to work" at such a life icture is the surest guarantee of success in the dertaking.

Every thought leaves an impression on the subsciousness. In this "broad place . . . before the er gate," our thoughts are concentrated and held il one idea calls forth another idea as a cororative witness of our understanding. By collect- our thoughts "as one man," we make our forces form. Ezra, the scribe, represents the faculty of id that receives and transcribes upon the memory ry thought wave that enters the consciousness. ien this faculty is sufficiently exalted, it records y spiritual impressions, leaving others unnoted. h single-mindedness makes possible full observe of divine law.

QUESTIONS

. Is loyalty insured by generous treatment on the part of those in authority, or is the opposite course

advisable? Give reasons for your answer.
2. In what does loss of freedom result?
3. In his act of returning the captives to Jerusalem, what does Cyrus represent?
4. What is the first requirement of spiritual faith?
5. How do we gain peace of mind?
6. Why is a confident outlook on life so necessary to us?
7. What do we gain by collecting our thoughts?

Lesson 11, June 10, 1951

UNITY SUBJECT—*Truth Comes into Its Own.*

INTERNATIONAL SUBJECT—*The Mission of Jesu Christ.*—Luke 4:14-22; 19:10; Mark 10:45; John 3 16.

14. And Jesus returned in the power of the Spirit int Galilee: and a fame went out concerning him through a the region round about.

15. And he taught in their synagogues, being glor fied of all.

16. And he came to Nazareth, where he had bee brought up: and he entered, as his custom was, into th synagogue on the sabbath day, and stood up to read.

17. And there was delivered unto him the book o the prophet Isaiah. And he opened the book, and foun the place where it was written,

18. The Spirit of the Lord is upon me,
Because he anointed me to preach good tidings to th poor:
He hath sent me to proclaim release to the captive And recovering of sight to the blind,
To set at liberty them that are bruised.

19. To proclaim the acceptable year of the Lord.

20. And he closed the book, and gave it back to th attendant, and sat down: and the eyes of all in the syna gogue were fastened on him.

21. And he began to say unto them, To-day hath this ripture been fulfilled in your ears.

22. And all bare him witness, and wondered at the ords of grace which proceeded out of his mouth: and ey said, Is not this Joseph's son?

10. For the Son of man came to seek and to save that hich was lost.

45. For the Son of man also came not to be ministered ito, but to minister, and to give his life a ransom for any.

16. For God so loved the world, that he gave his only gotten Son, that whosoever believeth on him should not rish, but have eternal life.

GOLDEN TEXT—*The Son of man also came not be ministered unto, but to minister, and to give s life a ransom for many.*—Mark 10:45.

SILENT PRAYER—*I find the truest satisfaction service.*

Our statements of Truth are so familiar to us that e find difficulty in believing that they will guide us the power that will give us the desired relief from e bonds of sense. The Truth that sets us free, the ower that gives deliverance from every ill can be und only in the gracious words of the indwelling hrist.

Truth is presented in such unpretentious garb, such simple guise, that those who have fostered growth do not always recognize it when it ap- ears. In this lesson, Jesus represents the Spirit of ith declaring its mission and power, rather than development—the average, everyday mind. The ghest spiritual truth may be flashed into your mind

while you are performing the commonest duties of life. Nazareth is a symbol of inferiority; it was considered a community of commonplace people. "Can any good thing come out of Nazareth?" Yes; in that village, Jesus was reared, even in the mediocre mind, the Christ Truth is expressed.

"To-day hath this scripture been fulfilled in your ears." Every day our inner ears are filled with Truth. We know the right; we know the just; we know the pure. The word of the indwelling Christ is the scripture written upon the heart.

All permanent healing, all true and lasting reform of character is brought about through spiritualization of the mind. When the Christ comes "unto his own," He comes after this thorough process has laid the foundation for His work in the mind. The healing of disease or the alleviation of distress through the power of God are not the primary goals sought by those who seek thorough regeneration. These results are attainable, but they do not last unless there is a sure foundation—a right relationship established between the Creator and the created.

To give our life to service is to be a living example of Truth and goodness. The desire to know Truth for truth's sake and to spread this understanding far and wide is the mark of greatness.

Wholehearted service requires a certain detachment from the self, and this the self-centered person cannot attain. It requires also the laying aside of the critical faculty and a cessation of disparagement either of others or of oneself.

The purest expression of love, as with service

unselfish giving. To give without thought of re-
rn is to give as God gives, without stint or meas-
e. "God so loved the world, that he gave." As
e world requires the gift of the divine Son of
an to bring out its meaning and make life com-
ehensible, so do we require the gift of the Christ
our mind and heart to perfect our expression of
e inner life. Whosoever believes that the Christ as
quickening Spirit dwells in his heart and soul has
astered the life secret.

QUESTIONS

1. Do our statements of Truth "deliver" us in themselves, or do they only connect us with the freeing power of God?
2. In this lesson, what represents the average, everyday mind?
3. Do commonplace duties prevent high-mindedness?
4. Of what is Nazareth a symbol?
5. Where is the power that will bring salvation from every ill?
6. What is the primary goal of those who seek regeneration?
7. With respect to Truth, what is the mark of greatness?
8. What is the purest expression of love?

Lesson 12, June 17, 1951

NITY SUBJECT—*The Transforming Power of Truth.*

TERNATIONAL SUBJECT—*Spreading the Gospel Witnessing.*—Acts 1:8; 4:5-12; 28:15, 16, 30-31.

8. But ye shall receive power, when the Holy Spirit come upon you: and ye shall be my witnesses both in

Jerusalem, and in all Judæa and Samaria, and unto the uttermost part of the earth.

5. And it came to pass on the morrow, that their rulers and elders and scribes were gathered together in Jerusalem;

6. And Annas the high priest *was there,* and Caiaphas, and John, and Alexander, and as many as were of the kindred of the high priest.

7. And when they had set them in the midst, they inquired, By what power, or in what name, have ye done this?

8. Then Peter, filled with the Holy Spirit, said unto them, Ye rulers of the people, and elders,

9. If we this day are examined concerning a good deed done to an impotent man, by what means this man is made whole;

10. Be it known unto you all, and to all the people of Israel, that in the name of Jesus Christ of Nazareth, whom ye crucified, whom God raised from the dead, *even* in him doth this man stand here before you whole.

11. He is the stone which was set at nought of you the builders, which was made the head of the corner.

12. And in none other is there salvation: for neither is there any other name under heaven, that is given among men, wherein we must be saved.

15. And from thence the brethren, when they heard of us, came to meet us as far as The Market of Appius and The Three Taverns; whom when Paul saw, he thanked God, and took courage.

16. And when we entered into Rome, Paul was suffered to abide by himself with the soldier that guarded him.

30. And he abode two whole years in his own hired dwelling, and received all that went in unto him,

31. Preaching the kingdom of God, and teaching the things concerning the Lord Jesus Christ with all boldness, none forbidding him.

GOLDEN TEXT—*Ye shall be my witnesses both in Jerusalem, and in all Judæa and Samaria, and*

to the uttermost part of the earth.—Acts 1:8.

SILENT PRAYER—*My whole being is unified rough the power of the Holy Spirit.*

In The Psalms, we read:

The heavens are the heavens of Jehovah,
But the earth hath he given to the children of men."

nless we make the most of this gift, we are like ildren who receive toys at too early an age to unrstand their purpose and who break and destroy em without thought or care. Instead of destroying e civilization that has been built with so much ought and labor through the centuries, we should nd all our efforts toward advancing it still further d building the kingdom of heaven on earth. With pable leadership and faithful following, we can velop the spiritual realm to equal or surpass the aterial, in which mankind, thus far, has excelled.

History records the rise of one great nation after other, from Egypt and Babylon to the Roman npire, between two and three thousand years ago. fter a season of greatness, each declined and fell the foundation of materiality on which it rested oved inadequate to support its superstructure of ts and science. The power to build a permanent undation for a civilization that will endure and progressive is found only in the Holy Spirit or e "whole spirit" of Truth and goodness. Whoever presses this power witnesses "unto the uttermost rt of the earth" or in even the most material phase life and development to the power of Truth and e quality of the good.

The development of our world in spiritual unity

is a task that calls for the loyal, devoted application of quickened minds everywhere. Unity of spirit would be realized easily enough if all men desired it and were moved by unselfish good will. So far, this desire is not universal, nor has unselfishness been widely realized. The resurrection of spiritual truth from the dead materialism of the race mind calls for the combined action of all men of understanding if we are to escape the decline of our civilization like those of the past.

Although many individuals believe in the power of the Holy Spirit and try to realize the freedom that this power brings, freedom for all will be realized only as everyone joins in the realization of the Christ and as the Christ consciousness develops in the world as a universal and all-potent state of mind. To this end, spiritual leadership is needed. Peter was an accredited leader in the first century. Without fear, he spoke his full convictions to the rulers of the people and to the elders, telling them of the resurrection of Jesus, whom they had crucified. A short time before this, he had been afraid to admit even to a serving maid that he knew Jesus. The Holy Spirit reveals to man that his soul is his own and inspires him to act accordingly.

We develop faith and love by affirming and realizing that spiritual ideas are permeating our entire being and that the Christ in us is power. As we do this, our established religious thoughts rise up in opposition to the idea of the Holy Spirit as an indwelling presence, and we find the growth of our faith and love retarded unless we fearlessly continue to affirm our freedom from the authority of our

rown beliefs. Peter and John steadily refused to ave their freedom of speech or their expression of ruth hampered by restrictions imposed on them by e rulers. They obeyed God rather than men, as oes everyone who has experienced the transforming ower of Truth.

Those who have fitted themselves by long serve to present the truth of the Christ life to others e justified in expecting results from every such esentation. Paul looked forward to good results om his prospective preaching to the disciples at ome and he was not disappointed, for all heard m without bias or prejudice. He was free to preach e kingdom of God and the truth of the Christ to l who came to him and he became a radiating nter of Truth in the very capital of the intellect mperial Rome).

QUESTIONS

1. How can we establish the kingdom of heaven on earth?
2. Will the establishing of such prevent the decline of our civilization?
3. On what foundation must an enduring civilization rest?
4. How can unity of spirit be realized in our time?
5. How do we realize and develop faith and love?

Lesson 13, June 24, 1951

NITY SUBJECT—*Full Regeneration through Christ.*

TERNATIONAL SUBJECT—*Overcoming the World.*
—I Pet. 5:6-11; Rev. 1:9-11a; 7:9, 10, 13, 14.

6. Humble yourselves therefore under the mighty hand

of God, that he may exalt you in due time;

7. Casting all your anxiety upon him, because he careth for you.

8. Be sober, be watchful: your adversary the devil, as a roaring lion, walketh about, seeking whom he may devour:

9. Whom withstand stedfast in your faith, knowing that the same sufferings are accomplished in your brethren who are in the world.

10. And the God of all grace, who called you unto his eternal glory in Christ, after that ye have suffered a little while, shall himself perfect, establish, strengthen you.

11. To him *be* the dominion for ever and ever. Amen

9. I John, your brother and partaker with you in the tribulation and kingdom and patience *which are* in Jesus, was in the isle that is called Patmos, for the word of God and the testimony of Jesus.

10. I was in the Spirit on the Lord's day, and I heard behind me a great voice, as of a trumpet

11a. saying, What thou seest, write in a book and send *it* to the seven churches:

9. After these things I saw, and behold, a great multitude, which no man could number, out of every nation and of *all* tribes and peoples and tongues, standing before the throne and before the Lamb, arrayed in white robes, and palms in their hands;

10. And they cry with a great voice, saying, Salvation unto our God who sitteth on the throne, and unto the Lamb.

13. And one of the elders answered, saying unto me, These that are arrayed in the white robes, who are they, and whence came they?

14. And I say unto him, My lord, thou knowest. And he said to me, These are they that come out of the great tribulation, and they washed their robes, and made them white in the blood of the Lamb.

GOLDEN TEXT—*Be thou faithful unto death, d I will give thee the crown of life.*—Rev. 2:10.

SILENT PRAYER—*In the power of the Christ irit, I can do all things.*

Fiery trials weaken the faith of those who feel ıt all life should be smooth sailing. However, ey must obey its laws before life can be calmed d made easy. Not only must they keep the laws life now and henceforth, but also they must undo errors they have built into their consciousness habits of wrong thinking. Fiery trials are not ange when we consider how the majority of per- ıs live and how they think. The marvel is that trials are not more fiery!

Faith is the chief quality that gives us the courage d endurance to take life as it comes. Those who the so-called law of material might in process being established according to a definite plan ed not despair. The same power exists to plan d carry out good will and universal brotherhood d it may be used whenever those who have the od of all at heart rise up and assert it. Nothing gained by drifting along in the belief that some- w all will be right in the end. To be effectual, th must be dynamic, active, purposeful, power-

"Doth not wisdom cry,
And understanding put forth her voice?"

who look for regeneration through Christ must their faith to work. No matter what comes to s, they must know that God is faithful, that the verse is under His law, and that life is all one.

Thus, they can remain undisturbed even though they humble themselves "under the mighty hand of God," for His hand exalts all who study and work to express the creative will.

To be watchful without being anxious calls for faith and careful attention to the business of living. We know that life is not a gift to be taken lightly or regarded as of little worth. The ideal life is a glorious experience, an expression of divine love, wisdom, and power. If we are to achieve it, we must be about it night and day, as Jesus was about the Father's business. Certain gains must be made, certain heights must be won before we prove ourselves to be full-grown sons of God. If these gains can be made only through suffering, suffering then must be endured. Present suffering, however, is not the chief consideration, but rather the mature perfection of the Christ life; and it is worth whatever it may cost. "The God of all grace, who called you unto his eternal glory in Christ . . . shall himself perfect, establish, strengthen you."

The vision that John saw and that he described in the first chapter of Revelation was of Jesus the man in His glorified, redeemed body. It suggests what we shall be like when we become like Him in outer manifestation as we now are like Him in the inner.

When we crucify the human personality and lift up human selfishness, our thoughts are resolved into divine ideas, and our body takes on its true character, which is a manifestation of divine intelligence.

In the text of this lesson, the resurrected and a

ded Jesus Christ is described as showing Himf to John in symbolical form and then explain- the symbology to him. The purpose of the body o demonstrate the presence of God. Thus, proph- and Scripture writers likened the body to a ırch. When Jesus commended the spiritual disnment of Peter and said, "Upon this rock I l build my church," He referred to His body. another time, Jesus compared His body to the mple in Jerusalem.

But the body is not one church; it is seven ırches. These seven churches are not discerned il the light of divine intelligence is turned upon m. The seven churches are represented by the en golden candlesticks. The description given e represents the undeveloped powers that are ent in every man.

In the "great multitude, which no man could nber," John saw a vision of the redemption, illusting the universal scope of the saving power of ıth. The overcoming of sense consciousness inves "great tribulation," but the regeneration, thus omplished, brings about the "*light* which lighteth ry man, coming into the world."

QUESTIONS

1. Are trials and tribulations inevitable? If so, why do they come?
2. What is effectual faith? How does it differ from mere faith?
3. Whom does "the mighty hand of God" exalt?
4. Is present suffering the chief consideration? If not, what is?
5. What is the meaning of the vision that John saw?
6. What is the true character of the body?

Silent UNITY

Divine love radiates through me, and I am illumined with Truth.

The Society of Silent Unity, founded more than fifty years ago, is the healing department of Unity School ministering without seeing them, to those who need help.

Our purpose is to aid through prayer all persons who having faith in the power of God, ask for help.

Our temporal needs are met by the freewill offerings of those to whom we minister. "Give, and it shall be given unto you; good measure, pressed down, shaken together, running over."

Our Silent Unity group numbers some hundred consecrated workers who are devoting their lives to God's work for humanity. They are proving daily that physical, financial, mental, and spiritual difficulties can be overcome by righteous prayer. Even though everything else may have failed, we shall pray *with* you, for we have faith that "with God all things are possible."

We pray *with* you and also instruct you how to pray to the Father in secret in order that you may help yourself. Silent Unity is praying always, and your co-operation in prayer is of mutual benefit. Do not hesitate to write to us for help because your problem is personal. All correspondence is confidential.

Address your request to Society of Silent Unity, Lee's Summit, Mo. Cable address: Unity, Lee's Summit, Mo.

Give your full name and address

Prayers ANSWERED.....

These testimonials come from persons who have been healed by the power of Spirit. Those who wish to gain inspiration from someone whom God has healed may write, in care of the Unity School Editorial Department, to givers of these testimonials. Each letter must be unsealed and give the initials and address of the person to whom it is to be forwarded; also the name and date of the periodicals in which the testimonial appeared.

Love One Another

VANT TO take this opportunity to tell you how nkful I am to have been introduced to Unity. I l that in Unity I have found what I always longed —an understanding of God, and peace of mind. I am twenty-five years old and have been mar- l two and one-half years. My husband and I have erienced more than average difficulty in our mar- ge. Perhaps I should explain that. I mean that we l difficulty in becoming adjusted to each other's ys. We have much more, as far as material pos- sions are concerned, than other couples our age. r trouble was that each of us was used to having own way and was too stubborn to give in; con- uently, our married life was constantly in a tur- il.

I say *was* because Unity taught me to give unself- ly where I used to demand, to bless where I used condemn, and to love where I used to hate. I ow that if I had not found Unity, I would not now married to the most wonderful husband in the rld. Unity and the love and understanding in my

heart brought forth by the Unity teachings and Go
have saved our marriage, and I pray each night th
in our life together we may grow even more in lo
and understanding as the years go by.—*Mrs. C. F*
Florida.

Filled with Plenty

OUR NEEDS have been filled almost miraculously.
wrote you in desperate need. We were in danger o
losing all our possessions, as nothing had been wor
ing out right in my husband's business.

Just after writing you my husband made a sa
that gave us money to go on for a while. Then oth
things began to look encouraging and just a few da
after receiving your wonderful letter and affirm
tions, which my husband read too, he came hom
from work during the day—an unusual thing for hi
to do. He told me he had been offered a fine po
tion with a firm he has dealt with and one he h
admired for a long time. That was our initial demo
stration. Since then we have gradually been bringi
forth manifestations of our prosperity by being ab
to make payments on back debts. Also my husba
has bought some new clothes, which helps to bols
his faith in himself.—*Mrs. J. A. McC., Virginia.*

I WOULD like to tell you a few of the blessings th
our family has received since becoming readers o
Unity literature. About two years ago we started co
struction on our home. Everything was at a sta
still for several months. I wrote asking your prayr
and they were certainly answered. The work ag
progressed. We are in our home now and we th

d and Unity that our family is again together, ppy and secure.

I needed some summer dresses and couldn't see y way to get them. I blessed the dresses I had and nked God for new ones. Before a week had passed sister gave me seven of her last summer's dresses, ich were practically new. Again I thanked God for swered prayers.

And it seems as though every time we think we n't have enough to meet our bills my husband s an extra day's work and everything turns out e.—*Mrs. C. H., West Virginia.*

Free from Care

ITE SOME time ago, I wrote to you for prayers to ease me from an addiction to strong drink. While education is limited, I prayed with you as best ould, with the assistance of the friend who brought ity into my life.

I am a day worker, doing washing, ironing, and aning, and am employed by this friend, who told what Unity had done for her. I want you to know at it has done for me.

I have no appetite for drink now. I have made last payment on a little home, modest but neat, rmed by a small oil burner. I have a new electric rigerator, and everything I need for comfort. All s was purchased with the money that used to pass o the hands of the tavern keeper.

Every day I bless Unity and the woman who yed with me for my release.—*Mrs. L. P., Illinois.*

I SINCERELY thank you for helping my daughter. Th breaking out on her face has disappeared, and sh is feeling better than she has for years. God bles all of you.—*Mrs. J. R., South Dakota.*

TWICE in recent months I wrote to you asking fo help for high blood pressure, promising a final re port after a check-up with my physician. I am happ and immeasurably grateful to report that from high of 240 my blood pressure is now a normal 15 I constantly use the last affirmation you sent, an have the assurance that I am safe in the hands the Great Healer.—*M. L. D., Pennsylvania.*

I WROTE to you asking for your prayers concernin a condition of the breast that the doctor said wou require surgery. I am very happy to tell you that ev before I received your answer, the seeming con tion was completely dissolved and all the soren gone.

The doctor already knew that I believe in divi healing. When I went back to him for an exami tion, he was both very surprised and pleased to fi that the condition was healed. He asked if I h prayed about it, and I told him yes, and that oth had prayed with me. He thought it was wonder He and the nurse both said, "You have proved t it can be done." He added that he wished he l more patients like me. Then he wouldn't be so w out all the time.—*Mrs. L. S., Missouri.*

NEARLY six months ago, I gave birth to a four-po baby girl. The birth was premature, and upon

ysician's advice I engaged a pediatrician to take e of my baby. She seemed to be coming along e, but one day when I called the doctor he told her head was filling up with fluid, and was grow- too fast. He said that all he could do was to tch her.

Ever since childhood my mother has taught me turn to God when things go wrong. I knew that was the only one that could help.

When I told my mother what the doctor had d, she immediately called Silent Unity. Within eek, the baby's head was two inches smaller, and gained weight fast.

Now, thanks to you and the ever-loving presence God, we have a normal, healthy, happy baby. *Mrs. M. E., Michigan.*

Father, I Thank Thee

IAS just been within the last few weeks that I have ned of Unity, and its great work. I was just about ow as I could go, mentally and physically, when iend I had not seen or heard from in over a year ed me on the phone. I was so low in spirits that uldn't carry on a conversation. My friend im- liately sensed that something was terribly wrong put on her hat and coat and traveled miles ss the city to my home. She walked in, made lie down while she took over with my two wee s and invalid mother.

She said nothing, but the light in her eyes was ething I could never forget. I had to know the e for that inward glow which could be so

reflected to others. She talked a little, then on leaving gave me a couple of pamphlets. Regularly afterward the mailman brought something, *You, Weekly Unity,* a pamphlet, until it has gotten so now that I wait for him with delight. I have read and reread every piece of literature. I never tire of reading it.

Best of all, I am finding peace, a peace I never expected to know again. Things are changing. I can feel it more and more each day. I still have a long road to travel, but each mile is a little easier to travel than the last. So with God's help I am fighting the good fight, and with God on my side how can I fail?—*Mrs. P. A. D., Canada.*

He Is My Refuge

WHEN I first wrote to you our practice seemed doomed. Rent was due, bills were piled up and we had but one dollar left. Not even enough to send an offering along with our request for prayer and the prosperity bank. Then we received your letter. I set the little bank up and read the prayer. As I dropped in my coin it made me realize that our heavenly Father is truly our one source of supply.

We had no patients lined up for the next day but we opened the office doors with the realization that God would strengthen, guide and prosper us. That afternoon a patient we had given free treatments came in and gave us ninety dollars. At the time we started treating her she couldn't pay so we made no charge. Since we have started using Unity prayers and our bank drill our practice is increasing abundantly.—*Dr. J. S. C., Kentucky.*

R ABOUT a week now I've been listening to the nity Viewpoint" program. I think it is fine.

Before listening this morning I felt a great need give and asked that I be led to give in a field ere it could serve proportionately to the largeness ng expressed within me. The inclosed check for y dollars seems small in comparison to the de- e that sends it forth. However through me it is ssed by divine love that it may be powerfully ltiplied. I know that I am only one of a countless ny who are responding to what is expressed ough Unity teachings.—*A. W., Wisconsin.*

He Shall Have Abundance

ANY blessings have come to me during the pros- rity bank drill. The greatest of these have been ce and contentment and the knowledge that I am l able to earn my living and maintain my own me despite the fact that I am entirely alone in the rld at 64. I am happy just knowing that life is a ous experience and that happiness, peace, and joy not depend on the possession of material things. nderstand they come through a greater knowledge the things of Spirit. And I know that this knowl- e has come through my study of Unity teachings l I am deeply grateful.—*H. H., New York.*

CE I have been using the prosperity bank we have n fortunate enough to find and buy the little home have been looking for for five years. Words can- express the comfort I have received from your nthly *Unity* or the feeling I have each day as I the prosperity bank.—*Mrs. W. I., Michigan.*

UNITY CENTERS

The following leaders are conducting a ministry in keeping wi the Christ teachings as interpreted by Unity School.

ALABAMA

Birmingham—Blanche Joki, 406 N 22

ARKANSAS

Little Rock—Mary Wayman, 108 Linwood

ARIZONA

Globe—Sarah Lightle, 117 E Oak

CALIFORNIA

Alhambra—Gertrude Hall, 25 N 2d
Auburn—John Hinkle, St Luke's Episcopal church
Bakersfield—Della Shutts, Brower bldg
Berkeley—Susanna Scott, Durant hotel
Beverly Hills—Ruth Rae, 200 S Cannon
Burbank—Joseph & Mildred Haggerty, 705 E Olive
Compton—Margaret Butterworth, 115 N Chester
Culver City—Dollee Phillips, Culver City hotel
Escondido—Clarion Lindas, 143 W Grand
Fontana—H P Nicholls, 705 S Birch
Glendale—Geraldine Johnson, 119 S Kenwood; Mary Adams, 724 South st
Hermosa—Winifred Dietz, 77 17th
Hollywood—Rose Schneider, 1162 N St Andrews
Inglewood—Maude Galpin, 226 E Spruce
La Crescenta—Harold Irving, 4004 La Crescenta
Laguna Beach—Myron Key, 678 Glenneyre
Long Beach—Louise Newman, 935 E Broadway
Los Angeles—Ernest C Wilson, Norma Knight Jones, C Franklyn Kelly, 635 S Manhattan Pl; Nina Fisher, 3010 Palm Grove; Dollee Phillips, 3706 W Wash blvd; Helen Mouton (col) 4419 Mettler; Glenna Arrowsmith, 967 W Vernon
Monrovia—Irene Malloy, 201 E Lime
Montebello Park—Gertrude Hall, Woman's Club
Napa—Helen Wade, Churchill manor
North Hollywood—Joseph & Mildred Haggerty, 4871 Lankershim blvd
Oakland—Alma Morse, 144 Athol
Pasadena—Max & Frances Flickinger, 60 N Mich
Pomona—Unity, 249 W Monterey
Redlands—H P Nicholls, 116 W Fern
Richmond—Winifred Deming, 1125 Nevin
Sacramento—John Hinkle, 1025 9th; Blanche Evans, Eastern Star temple
San Bernardino—Dr & Mrs H P Nicholls, 763 D st
San Diego—Marie Fleming, 441 C st
San Fernando—Vera Stenen, 1019 DeGarmo
San Francisco—Robert Hulbert, 25 F ton; Ethel Higgins, 133 Geary
San Gabriel—Ethel Turner, 325 S P
San Jose—Rose Emery, 40 B S 1st
San Leandro—Barbara Lyon, 561 L fayette
Santa Ana—Myron & Estelle Key, 3 N Broadway
Santa Barbara—Robert Sikking, 227 Arrellaga
Santa Cruz—Alice Hopkins, 916 River
Santa Monica—Sue Sikking, 1528 3
Santa Rosa—Helen Wade, 845 3d
South Gate—Edna Drebert, 2945 Twe
Stockton—Grace Swannell, 48 W Per
Studio City—Herbert J Schneider, 12 Moorpark
Taft—Della Shutts, 631 North
Van Nuys—Mary Hider, 14416 Vic
Vista—Sonja Samiran, 323 A B'wa
Walnut Creek—Marie M Giles, Eag Hall
Watsonville—Alice Hopkins, 31 A Mai
Whittier—Louise Newman, 410 S Gr leaf

COLORADO

Colorado Springs—Ann Winstead, W Colorado
Denver—Alice Benson, Wilda bldg
Pueblo—Edith Wilshire, YWCA

CONNECTICUT

Bridgeport—Helen Kersten, 610 Fair
Hartford—Faith Cornwall, 926 Mai
Meriden—Bonnie Adams, Hotel Win
New Haven—Bonnie Adams, Hotel

DISTRICT OF COLUMBIA

Washington—Margaret & E Roy F New Colonial hotel; Ann San 1733 Eye st N W

FLORIDA

Clearwater—Louise Beaty, Chamb Commerce auditorium
Daytona Beach—Mary Huck, 128 B way
Delray Beach—Frances Jarrell, 4 Atlantic
Ft Lauderdale—Nora Campbell, an's club
Fort Myers—Fermor Guilteau, 82
Jacksonville—Wm & Bonnie Gr Lomax at May
Lakeworth—Maud Guitteau, 9 S highway
Miami—May Stoiber, 158 NE 4th
Orlando—Carolyn Parsons, 503 S C
Pensacola—Eva Rosencrans, 114 W Ga
Sanford—Carolyn Parsons, Valdez
Sarasota—Dorothy Roy, Woman's
St Petersburg—Louise Beaty, 801 6

—Ruby Wagner, 626 No B
Palm Beach—Fannye Treaster, 403 ...ey bldg; Arthur Johnson, 423 Iris

GEORGIA

...—Kathryn Boyce, 684 W Peach-; Mabel Butts (col) 382 Ashby NW

HAWAII

...alu—Marie Handley, 240 Lewers rd

ILLINOIS

...ington—Hazel Erisman, 108 E ...berry
...aign—Viretta Sutherland, City bldg
...o—W I & Anna Hoschouer; 306 S ...ash; Unity, 64 W Randolph; Edith ...olds, 116 S Michigan; Janet Beau-410 S Michigan; Margaret Halsey ...) 322 E 43d; Henrietta Gorden ...) 4307 S Mich
...—Hazel Erisman, 317 W Decatur
...ouis—Florence Schaefer, 656 N 79
...on—Maud Kellogg, Evanston hotel
...ville—Viretta Sutherland, Dunlap

...—Ethel Maguire, Central Com-...ity Church, 16th & Charleston
...rd—Bernice Biggers, 115 S Regan
...field—Eva Conover, 709 S 7th

INDIANA

...ayne—Merton Thorpe, Court & ...y
Margaret Cain, YMCA
...nd—Margaret Cain, Masonic ...le
...spolis—Margaret Strahle, Claypool ...; Frederick Andrews, 8 E Market

IOWA

...oines—Betty Stitt, 3118 Grand
...City—Mary Robinson, 236 Insur-Exchange bldg

KANSAS

...nson—Nona Kerfoot, 316 W 15th
...—Harriet Pfouts, Jayhawk hotel
...—Carl & Lois Moran, 3241 Victor

KENTUCKY

...ton—Clara Conway (col) 244 Ky
...lle—Maebel Carrel, 1322 S 4; Cox (col) 1233 S 16

LOUISIANA

...rleans—Eloise Echlin, 4730 Cleve-; Ruth Murphy, 3722 St Charles
...port—Gilliam David, 721 College

MAINE

...d—Unity, 562 Congress

MARYLAND

...ore—E Roy Feldt, Emerson hotel

MASSACHUSETTS

—John Baughman, 30 Huntington
...dge—Edna Titus, 881 Massachu-

Worcester—John Baughman, Academy bldg

MICHIGAN

Ann Arbor—Marie Munro, 310 S State
Battle Creek—Bess De May, YWCA bldg
Bay City—Aelola James, YWCA
Birmingham—Virginia Shipley, Theater bldg
Detroit—Eric Butterworth, Maccabees bldg; Otto Fishburn, 4221 Eastlawn; Virginia Shipley, 115 E Grand River; James Elliott (col) St Antoine YMCA
E Lansing—Roxie Miller, 425 W Grand River
Flint—Michael Giannuzzi, Metropolitan bldg
Grand Rapids—Ida Bailey, Scribner & 2d N W
Jackson—Eleonore Krafft, Security bldg
Kalamazoo—Amy Moffett, 209 W Dutton
Lansing—Nora Elliott, YWCA bldg
Muskegon—Leon Miller, YWCA
Pontiac—Eve Edeen, 72½ N Saginaw
Royal Oak—Walfred Taurainen, 101 S Troy

MINNESOTA

Minneapolis—Lila Ranney, 2300 Hennepin
St Paul—Nellie Hohenwald, New York bldg

MISSOURI

Independence—Fannie Baldwin, 903 W Kansas
Jefferson City—Amanda Clibourn, 319 Ash
Kansas City—Louis E & Ethel Meyer, 707 W 47th
Lemay—Julia McKee, 284 Lemay
Overland—Kate Evans, 2422 Goodale
St Joseph—Osla Jones, 12 and Felix
St Louis—James E Sweaney, 119 N 7; Hilda Eilers, 3616 Bates; Florence Brummer, 4621 Kingshighway

MONTANA

Billings—Mary Wessel, 101 Lewis
Bozeman—Mary Wessel, 103½ Bridges Arms
Butte—Mary Wessel, YMCA
Great Falls—Lilian Cook, 1023 2 Ave S
Livingston—Mary Wessel, 118 E Callender
Missoula—Maidie Van Etten, 500 E Front

NEBRASKA

Lincoln—Mildred Brown, 138 N 12
Omaha—C N & Hallie Broadhurst, YWCA

NEVADA

Reno—Robt & Fay Caswell, 847 University

NEW JERSEY

Allenhurst—John Manola, 109 Main
Hackensack—Eleanor Drew, Woman's club
Montclair—Gladys Stevenson, 6 S Fullerton
Newark—Edith Berry, Berwick hotel

Plainfield—Elinor MacDonald, Babcock bldg

Paterson—Gladys Stevenson, 35 Church

Ridgewood—Louise Gerhold, YWCA, 185 Franklin

Trenton—Elinor MacDonald, 232 Hamilton

NEW MEXICO

Albuquerque—Mina Stevenson, 1219 W Tijeras

NEW YORK

Albany—Marian Hoagland, YWCA

Buffalo—Lillian Matthews, Statler hotel

Elmira—Elise Rosenburg, 120 E Water

Flushing—Adele Woodruff, 135-42 40 rd

Forest Hills—Adele Woodruff, Tennis Grill, 6 Burns

Great Neck—Emma Jean Sartori, 73 Cutter Mill

Ithaca—Elise Rosenburg, I O O F hall

New Rochelle—Ethel Nickelsen, Huguenot YMCA

New York—Georgiana West, 1 W 47; Crichton Boatwright, 57 Park ave; Josephine Siemon, 400 E 59; Stella Wrenn, 5 W 8 st; Nanna Sutton (col) 137 W 110

Rochester—Elise Rosenburg, Seneca hotel

Roslyn Heights—Adele Woodruff, 58 Mincola

Schenectady—Marian Hoagland, Lafayette & Chapel

Syracuse—Russell Kemp, 110 Onondaga A

Troy—Marian Hoagland, 50 2d

Valley Stream—Stella Wrenn, 145 S Franklin

White Plains—Mary Olive Hudson, Masonic temple

NORTH CAROLINA

Asheville—Velma Hoffman, Battery Park hotel

OHIO

Akron—Wm Schneider, 34 S High

Canton—Wm Schneider, 203 6th N W

Cincinnati—Erna E Wissmann, Madison & Andrews; Millie Leslie, Sinton hotel

Cleveland—Earl & Martha Anthony, Hotel Cleveland; Cleo Lee, Masonic temple, 3615 Euclid

Columbus—Dale and Donna Newsum, 50 W 5 Ave

Dayton—Ethel Crouch, Canby bldg

Hamilton—Louise Tahee, 117 Ross

Marion—Mercedes Fossler, YMCA

Springfield—Joseph Jones, 2215 E High

Toledo—Wallace Tooke, 2749 Upton

Warren—Everett St John, 167 Main Ave S W

Youngstown—Everett St John, Home Sav & Loan bldg

OKLAHOMA

Muskogee—Ruth Jacques, Equity bldg

Oklahoma City—Alice & Schuyler Cro[illegible] ley, Midwest bldg

Okmulgee—Ruth Jacques, McCullo[illegible] bldg

Tulsa—Grace Kehrer, 714 S Boston

OREGON

Eugene—Muriel Venable, 1215 Oak

Portland—Marion Lance, 811 NW [illegible]

PENNSYLVANIA

Philadelphia—Margaret Feldt, St Jam[illegible] hotel

Pittsburgh—Andrew Carlson, 233 Oli[illegible]

PUERTO RICO

San Juan—Rafaela Melendez, Conda[illegible] ave 306, Stop 17, Santurce

TENNESSEE

Nashville—Susan Smartt, 1816 Broad

TEXAS

Amarillo—Eugenia Lane, 114 E 15

Dallas—Ruth Gillespie, 2030 Commer[illegible]

El Paso—Mabel Peck, 1300 E Rio Gran[illegible]

Fort Worth—Ruth Johnston, Flatir[illegible] bldg

Houston—Lilian Brass, 3500 Louisian[illegible] Corine Smith (col) 1302 Schwartz

San Antonio—Mary Myles, Maverick bl[illegible]

WASHINGTON

Bremerton—Marion Brown, 925 Park

Everett—Estelle MacPherson, 2609 W[illegible] more

Kennewick—Beulah Scott, Arrow Gr[illegible]

Olympia—Warren Meyer, YWCA

Pasco—Beulah Scott, 404 N 7

Seattle—Donald O'Connor, Arcade bl[illegible]

Spokane—Herbert Hunt, 1124 W 6

Tacoma—Warren Meyer, 1012½ A st

Yakima—Beulah Scott, 109 S 4

WISCONSIN

Beloit—Bernice Biggers, YWCA bld[illegible]

Kenosha—Lu Verna Bauer, 5902 8

Milwaukee—Mae Lundahl, 1820 E No[illegible]

Sheboygan—Lu Verna Bauer, 1130 N[illegible]

CANADA

London—Mary Dunning, Moose tem[illegible]

Montreal—May Duncan, Ritz-Carl[illegible] hotel

Ottawa—May Duncan, Chateau Lau[illegible]

Regina—Unity, Wascana hotel

Toronto—Mary & George Dunning, Y[illegible] Masonic Temple, 5 Eglinton E

Winnipeg—Edna Bowyer, 360 Youn[illegible]

ENGLAND

Easington Village—Thomas Merring[illegible] 11 Sea View, Co Durham

Carnarvon, North Wales—Dora John[illegible] Llanfair Hall

London—Ruth Hacking, 6 Stanhope T[illegible] race, W 2

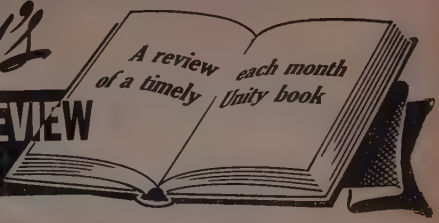
Sunderland—Thomas Merrington, Durham

MEXICO

Mexico D. F.—Clara Kouns Lump[illegible] La Palma 39

Unity literature in French: Unite, 93 rue Truffaut, Paris XVIIe, France; [illegible] in Italian: Revista Unita, 31 Via Ravadera, Torre Pellice (Torino) Italy.

Unity's BOOK REVIEW PAGE



ovingly in the Hands of the Father

By Evelyn Whitell

Evelyn Whitell found in real life the material for book *Lovingly in the Hands of the Father.* The rcomings recorded by her were made by men and nen as they went about their everyday affairs. The nor relates them to her readers in story form, which tes them doubly interesting.

The story from which the book title is taken tells r a woman employed in menial work desired to find administrative position in a large hotel and how was helped to see that a joyous, successful future possible for her. Soon she experienced a change attitude, and her opportunity came. As she went it transforming her life, she used constantly the mation: *"I place myself and all my affairs lovingly be hands of the Father, with a childlike trust. That ch is for my highest good shall come to me!"*

This story and nine others of equal interest and iration make up this book, which is ideal for a e library or for a gift to a friend who needs to go and let God."

Lovingly in the Hands of the Father is $1 a copy.)

Unity Books and Booklets

For Beginners in Truth	Beginning Again	
	Favorite Unity Radio Talks	
	God a Present Help	
	God Is the Answer	*Dutch, English*
	Great Physician, The	
	How I Used Truth	*German, English*
	Lessons in Truth	*English German, Spanish, Russian, French, Dutch, Italian*
	Letters of Myrtle Fillmore	
	Lord's Prayer, The	*German*
	Lovingly in the Hands of the Father	
	Mental Equivalent, The	*German, English*
	New Ways to Solve Old Problems	
	Whatsoever Ye Shall Ask	
For Healing	Christian Healing	*German, English*
	Directions for Beginners	*Spanish*
	Divine Remedies	
	Jesus Christ Heals	
	Six-Day Healing Practice, A	
	Truth Ideas of an M.D.	
	You Can Be Healed	
For the Home	Meatless Meals (cookbook)	
	You and Your Child	*French, English*
For Prosperity	Both Riches and Honor	*French, English*
	Prayer in the Market Place	
	Prosperity	
	Prosperity's Ten Commandments	
	Working with God	
For Inspiration	Best-Loved Unity Poems	
	Finding the Christ	*Russian, German, Swedish*
	Have We Lived Before?	
	Household of Faith, The	
	Mightier Than Circumstance	
	Sunlit Way, The	
For Devotion	Book of Silent Prayer	
	Holy Bible, American Standard Version	
	Effectual Prayer	
	Silence, The	
For Advanced Study	Atom-Smashing Power of Mind	
	Christ Enthroned in Man	
	Know Thyself	
	Metaphysical Bible Dictionary	
	Mysteries of Genesis	
	Mysteries of John	
	Selected Studies	
	Talks on Truth	
	Teach Us to Pray	*French, English*
	Twelve Powers of Man, The	
	What Are You?	
For Children	Crybaby Kangaroo (for ages 4 to 8)	
	Jet's Adventures (for ages 8 to 12)	
	Jet and the New Country (for ages 8 to 12)	
	Teach Me to Pray (for ages 4 to 11)	

Greeting Booklets

Are You Getting All You Want from Life?	.10	Land Is Bright, The	
Be at Peace	.10	Life Is Consciousness	
Challenge of the Dawn, The	.10	Mental Equivalent, The	
Daily Resurrections	.10	Preparation for Easter	
First Things First	.10	Protecting Presence, The	
Gift of Immortality, The	.10	Recipes for Living	
Gift Imperishable, The	.10	Sanctuary	
God Is Blessing You Now	.10	Song of Life, The	
Great Helper, The	.10	To Them That Ask	
Holy Bread	.10	Way of Faith, The	
		Where I Am King	

(Any 12 of these booklets $1. Envelopes included.)

NEWS *from* UNITY

isters to Meet s Month

he Unity Ministers' As- tion will hold its annual erence at Unity Farm l June 25 to 28. Min- s from all over the United s and Canada are ex- d to attend.

ne association will hold ess sessions, the annual ion of officers, the ordi- n service for new minis- and reconsecration meet- The high light of this s conference, however, be the dedication cere- es for the new Charles Myrtle Fillmore Bridge nity headquarters. These nonies are scheduled for nesday, June 27, and will tended by the ministers, y headquarters workers, friends.

nity center leaders have ated their lives to teach- nd healing. As they serve heir respective centers, members of their group—and others in the community who have heard about Unity—look to them for advice and counsel. In addition to their daily counseling and healing ministry, Unity ministers conduct weekday classes and Sunday devotional services, thus representing Unity in the religious life of the cities in which they serve. Their responsibility to Truth is great, but the faith, wisdom, and consecration with which they meet the many demands made upon them is indeed inspiring.

This year, as the leaders begin another year of working together to further the kingdom way of living, may the ever-present Christ Spirit be constantly active within them, thus adding to the world's awareness of the freeing, uplifting power of Truth.

A complete list of Unity centers may be found on page 84, 85, and 86.

For Friends in France

Readers who have friends in France, or elsewhere where French is spoken, will be interested in knowing that we now have French translations

of five Unity books in stock.

These books are: "Les Richesses et la Gloire" *(Both Riches and Honor),* by Annie Rix Militz; "Dans la Voie Spirituelle" *(Lessons in Truth),* by H. Emilie Cady; "Enseigne-nous à prier" *(Teach Us to Pray),* by Charles and Cora Fillmore; and "Vous et Votre Enfant" *(You and Your Child),* by Zelia M. Walters. Another book, "Leçons Élémentaires de Vie Chrétienne" *(Elementary Lessons),* by Annie Rix Militz, is available in French, but the English version is out of print.

These books are priced at $1 each and will be appreciated by your French-speaking acquaintances who are interested in Truth. Books will be mailed postpaid from Unity headquarters, if you so desire.

Daily Word *Saves a Marriage*

The ways in which *Da Word,* Unity's daily de tional magazine, can he with personal problems countless. This fact is bor out by the following letter

"Three years ago, a de friend sent us several cop of *Daily Word.* At that tim I was in the depths of d spair; my marriage seem 'on the rocks'; but those sues of *Daily Word* seem meant just for me. I can s remember vividly the warm that seemed to permeate senses and my spirit as I r those words of comfort balm. Soon afterward, I wr for a Prosperity Bank some other Unity literat It was not long before b

my husband and I studying and applying T principles. Since then, have been increasingly bl in all our affairs. Our has become peaceful and py, and we feel it is all to our becoming acqua with the Unity teachi

husiastic about
e Dictionary

n interesting letter comes from a Truth student in nany who writes:

A few days ago, I re-

d the shipment that you me—the American dard Version of the Bible son) and the Unity *physical Bible Diction-* can say with simple and t words that I am most sed about the *Diction-* For many years, I have ned for a book as in-e, yet as clearly stated s one, which reveals in a wonderful manner the ics of the teachings of In the short time that e studied this book, I lfound, to my surprise, nations and understand- all those studies which gone through during ast ten years! Other never brought the about the teachings of that yours does."

ty's *Metaphysical Bible nary* is priced at $5 a

"World Peace" Conference Theme

In the belief that peace can be won "not by might, nor by power" but by God's Spirit, the members of the Youth of Unity, an international organization of young people affiliated with Unity centers, have chosen "World Peace" as the theme for their annual conference this year.

The conference will be held July 3 to 9 at Unity Farm near Lee's Summit, Missouri. The threefold program on the theme "World Peace" will include an impressive ceremony in which Y. O. U.'ers will bless the new Charles and Myrtle Fillmore Bridge at Unity headquarters, as well as other inspirational services; social meetings, such as the "Howdy-Doody" party,

a banquet, a semiformal dance, and square dancing; and recreational activities, such as swimming, tennis, golf, and shuffleboard.

Registrations will be accepted until May 21, but those who do not receive this

announcement in time to make plans to attend the conference this year and who are not familiar with the Y. O. U. organization are invited to write to William L. Fischer, Executive Secretary, Youth of Unity, Lee's Summit, Missouri, for descriptive literature and information, so that they may consider attending next year's conference.

Sight for the Blind

Do you ever stop to realize, on a lovely summer day, how precious is the gift of physical sight? Do you ever imagine what it must be like to be without it, to have to rely largely on the sense of touch in order to comprehend the beauty of nature?

Those of us who do realize the true value of sight give thanks to God actively through remembering our friends who "sit in darkness." Unity's Braille Fund provides for the sending of free Unity literature in Braille, Grade 1½, to hospitals, homes, and institutions for the blind. Your love offerings to this fund support the work, thus enabling many blind persons to gain an insight into the beauty of the Christ life. Address Unity Braille Fund, Lee's Summit, Missouri.

Silent Unity on Call

Many readers do not k that Silent Unity may reached by telephone at hour of the day or n if co-operation is desire prayer in an emergency.

Following one such e gency involving the cri illness of her husband Truth student writes:

"In an emergency, a son sometimes gets so u he can't think and beco confused. I did not ever member that I could just Unity, at Kansas City, souri, and get Silent U But I was so glad I had s my August *Daily Word*, in it was the telephone n ber of Unity—BAltim 4720. It may help someon you publish the telep number again."

This suggestion is app ated, and Unity's telep number and telegraph dress—Kansas City, Miss BAltimore 4720—will printed in each of the U magazines from time to t When one of these annou ments appear, you may fi expedient to clip it from magazine and paste it to inside front cover of telephone directory or ado book for handy referenc time of emergency.

hildren's Day is JUNE 10

A growing practice is the giving of gifts on Children's Day. This year it is June 10—and a good time to think about providing the "little folks" in the family with good books for summer enjoyment. Especially ommended for this purpose is Unity's newest book for ldren—CRYBABY KANGAROO, by Georgia Tucker ith—which youngsters 4 to 8 years of age are sure to e. A friend in Maryland writes:

"We have just been introduced to Georgia Tucker Smith's ightful stories. My little five-year-old never tires of th and has adopted the prayer at the close of CRYBABY NGAROO. It is, I believe, the first prayer to make her l she is actually talking to God."

ach of the eleven stories in CRYBABY KANGAROO written in a charming rhymed-prose style that captivates fancy of imaginative boys and girls. The book is dedi-d by its author "To my son Jim, and to all children b believe that animals really talk to one another in a guage of their own."

Amusingly illustrated in color, CRYBABY KANGA-O will bring hours of happiness all summer for the sonable price—just $1 a copy.

ITY SCHOOL OF CHRISTIANITY

LEE'S SUMMIT, MO.

The "WHAT—WHERE WHEN *and* WHY"

of Unity's Summer Truth-Demonstration Program

WHAT IT IS: Unity's Truth-Demonstration Program for the Summer of 1951 is a read-pray-and-practice program based on the book *God Is the Answer,* by Dana Gatlin. Those taking part in the program read (or reread) the book, following an outline suggested in the free booklet *Unity's Truth-Demonstration Program for the Summer of 1951.*

WHERE IT TAKES PLACE: You do not have to attend any formal classes in order to take part in the Truth-Demonstration Program; you merely read and study in your own home, in your own time.

WHEN IT BEGINS: The program takes place during the summer months, and you may begin as soon as you have obtained a copy of the book *God Is the Answer* and the free booklet *Unity's Truth-Demonstration Program for the Summer of 1951,* which accompanies it.

WHY WE HAVE THE PROGRAM: A knowledge of Truth is meaningless and without value unless we practice it—"live it," so to speak—in our daily life. It is for this reason that each summer Unity has a planned program to help you put into actual practice the Truth you have learned.

Copies of the book *God Is the Answer,* priced at $1 each, may be obtained from your local Unity center or direct from Unity headquarters. The booklet *Unity's Truth-Demonstration Program for the Summer of 1951* will be included free with each book ordered, or mailed on request to those who already have the book.

UNITY SCHOOL OF CHRISTIANITY
LEE'S SUMMIT, MO.

A GIFT IDEA

For June Graduates

At this time of year in many families throughout the nation, some boy or girl is graduating from high school or college and getting ready to begin a career in the business world.

This creates the problem (for parents, friends, and relatives) of finding a suitable gift with which properly to congratulate the graduate. As the ideal solution to the problem, we suggest a year's subscription for GOOD BUSINESS, Unity's monthly magazine for men and women in business and the professions. It is a gift that every graduate, regardless of the field he enters, can use every day as he makes his "commencement" into the business world. Furthermore, the sound economics that GOOD BUSINESS teaches is a kind of wisdom not acquired in formal schools but still vital to success in climbing to the top of the ladder.

Every month, GOOD BUSINESS presents articles telling how large and small businesses apply Christian principles, which result in increased customer good will, better employer-employee relations, and larger profits. By reading these articles the June graduate gets the benefit of the wide experience of successful people at the very beginning of his career.

Solve your "graduate-gift" problems now by ordering gift subscriptions for GOOD BUSINESS! Its reasonable subscription price—$1 a year—puts it within easy reach of every budget.

UNITY SCHOOL OF CHRISTIANITY
Lee's Summit, Mo.

Draw Nigh to God and Prosper

"Draw nigh to God, and he will draw nigh to you," we are told in the Scriptures. With God near us, our good is near us and we prosper; for God, in His nearness, reveals to us divine ideas that we can put into immediate action to bring about the good we desire.

If you need definite practice in drawing near to God, follow the Unity Prosperity Bank drill. Part of the Bank drill is the blessing of a coin each day and placing it in the Prosperity Bank. The amount you save during the period in which you practice the drill may be used to send UNITY magazine gift subscriptions to your friends, thus putting into operation another part of the divine law of prosperity—that of sharing your good with others.

Unity School of Christianity, Lee's Summit, Mo.

Please send me a Prosperity Bank and ask Silent Unity to pray with me for a successful demonstration. I will use the drill seven weeks and save $3 for the three UNITY magazine subscriptions (one year each) listed below:

Name .....

Street .....

City ..... State .....

Name .....

Street .....

City ..... State .....

Name .....

Street .....

City ..... State .....

SENDER'S NAME .....

Street .....

City ..... State .....

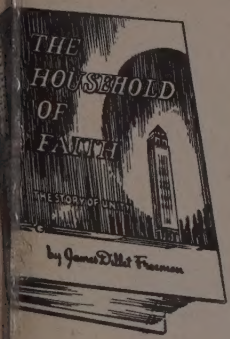
Please indica[illegible]al zone number, if cities are so divided.

U-6-51

You Have Until June 10

Order Your Copy of the Premier Edition of

THE HOUSEHOLD OF FAITH



Every Unity student who has wondered how Unity began, and what its founders were really like as individuals, will highly prize this new and comprehensive volume.

THE HOUSEHOLD OF FAITH is the complete story of the lives of Charles and Myrtle Fillmore, the founders of Unity, told by James Dillet Freeman, a co-worker who knew them well. THE HOUSEHOLD OF FAITH also includes a number Truth articles by Charles Fillmore that explain some the high points of the Unity teachings, a section of or pictures of the new Unity headquarters buildings, tures of Charles and Myrtle Fillmore, and a complete erence index. The book contains over 300 pages in all d is bound in durable Keratol with gold-stamped title.

The regular edition of THE HOUSEHOLD OF FAITH will released after June 10 and will also be priced at $5 copy; however, by placing your order now, you will ceive the "premier edition"—at no extra cost—and your ok will have: (1) "your name" stamped in gold on the nt cover, and (2) the flyleaf "personally autographed" Lowell Fillmore, president of Unity School. (Your order ay be placed through your local Unity center, if it is ore convenient.)

Unity SCHOOL OF CHRISTIANITY
LEE'S SUMMIT, MISSOURI

The Garden

Pauline Havard

The silence is a green, secluded garden
Where you may walk at leisure, talk with God,
Leaving the outer world of noise and hurry
To walk serenely on prayer's holy sod.
The silence is a garden sweet with fragrance,
Its grasses nurtured by faith's gentle rain,
Its every bloom a link with God the Father;
And once you've wandered there, you'll go again
And in that garden's beauty be made whole
In the silence, the quiet garden of the soul.